

# Dominion Churchman.

VOL. 3.]

TORONTO, THURSDAY, JUNE 14, 1877.

[No. 24.]

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THURSDAY, JUNE 14, 1877.

## THE WEEK.

THE war in the East remains at this moment pretty much in the same state as when we last wrote, though a day or two may at any moment make a most important change in the relative positions of the combatants. In Asia Minor the Russians are steadily, if slowly, advancing, and it is almost a necessity that they will go on advancing if it be true, as we suspect it is, that the Turks are miserably provided with all the necessaries of war. The Porte seems to have concentrated its energies upon its Danubian forces, in a quarter where it supposed that the chief operations would be and where the eyes of Europe would be upon the combatants; but, with singular improvidence, it left its Asiatic Provinces very poorly guarded, and by that back door the enemy is entering and taking Turkey in the flank. Erzeroum is said to be totally unprovisioned, and Kars to be unable to hold out. The indications are that the passage of the Danube will shortly be attempted in earnest, probably at Rustchuk. The intention of the Russians is said to be, in Europe as in Asia, to mask the large fortresses and without attempting to take them, to press their advantage in open country. At sea Hobart Pasha retains the supremacy, but, besides bombarding Odessa, he can inflict little harm on the enemy's power or commerce.

Roumania has already declared its independence—a step that in any future arrangements will probably be sanctioned by the Powers. Would that we had greater confidence in the powers of the Wallachians for self-government and progress! The great desideratum is a nation, a form of government, or a man sufficiently firm and stable to form a rallying point for the scattered and oppressed races of Eastern Europe. None of us wish the Christians of the Danubian Provinces to remain subject to the always capricious, and frequently cruel, misrule of the Turks. But then what is to become of them? Torn by internal feuds, hating each other as Christian sectaries know, alas! full well to hate, and each jealous of his own little position, they cannot stand singly; they will not stand together; and the immediate result of their release from Turkish rule has always seemed necessarily to be their voluntary or involuntary subjection to Russia. If Greece had fulfilled even the lowest expectation formed of her future by the Philhellenes of fifty years ago, she would by this time have been in a position to step in and do the work of reorganizing and regenerating Turkey in Europe; and if Prince Leopold had gone to Athens such a result might have been attained. However, it has not been attained. King Otho left his subjects as unadvanced and as incapable as he found them, and the "coming race" must be looked for elsewhere.

We again this week give a few more extracts from English papers and writers on the Ridsdale judgment. The Council of the Church Association pronounces the "judgment in regard to the Vestments to be all that could have been desired," and that "on the whole and in its grand result the Protestant and Evangelical character of the Church of England has been most absolutely maintained and authoritatively pronounced." LAICUS, a well-known correspondent of the *Record*, does not seem satisfied with having things as they are, and some of the more hot-headed of the party are for proceeding to further measures to reverse the judgment in so far as it allows the Eastward position; and one gentleman, Dr. Gregg, has made the judgment an occasion of leaving the Church. As he has, however, immediately accepted an invitation to assume the leadership of a schismatical congregation, we may assume that his Churchmanship was of that feeble and half-hearted kind whose foundations are in the sand. On the contrary, Dr. McNeill considers the judgment should be by his friends received with thankfulness. While he rejoices that Vestments are pronounced illegal, yet, he adds, "to stand with their back to the communicants as they have always done while reading the Prayer of Consecration will prove a satisfaction to be enjoyed, without controversy, by the large body of old fashioned High Churchmen." The *Church Times* can see "no trace of judicial impartiality" in the wonderful discovery that the Ornaments Rubric is no rubric at all, nor any constituent part of the "Prayer Book," regarded as a schedule of the Act of Uniformity, but a mere casual 'Memorandum,' into which must be read a reference which is expressly excluded from it, and this reference be then interpreted as enforcing now certain quasi-public documents issued in Elizabeth's reign, which never possessed any legal authority, and which, even if they ever possessed it, do not touch the question at issue. \* \* \* What the judgment comes to is that the Prayer Book is not only a mere vase of wax in the hands of the Privy Council, which it can twist at its pleasure by varying interpretations, but that it can also, at its pleasure, deny the Rubrical character of any part of the Prayer Book, declare any repealed law still valid, and repeal existing statutes." The *Church Review* says the meaning of the two great points of the judgment is just this—"the utter and complete elimination of the *divine* from the rites and ceremonies of our branch of the Church of Christ." And it concludes a bitter article with these words: "In the name of the Church of Christ in this country, we have already repudiated the Judicial Committee, and we now repeat the repudiation. No true Churchman can bow to its decrees, and we regard it as a fortunate accident that it disregards fairness and law as much as it disregards the fealty, never yet denied, of the Church of England to the universal Church of Christ."

Dr. Pusey, having been appealed to for advice, has written to the *Express* a letter to which necessarily much interest attaches, but which contains some rather strange advice. He first lays down the principles on which the old Tractarians acted. "We deliberately abstained from innovating in externals \* \* \* We taught the truths which we had learned from Christ in the English Church and her divines, and the fathers to which they directed us, but made no individual changes, in theory, which related to our common worship. We were, on principle, non-ritualists. We were even jealous of changes in externals, lest the whole should be slighted as a matter of externals." How widely does this differ from the practice and policy of the ritualists of to-day! But what does Dr. Pusey advise clergy now to do who have adopted the Vestments? To consult and be guided by their Bishops, as the old Bishop of St. Asaph points out that each clergyman at his ordination promised to do? By no means, but they should betake themselves to their congregations! "To do nothing without the good will of the people," whether the rule be St. Cyprians or not, is undoubtedly a rule of great sense, and we wish more clergy would follow it; but we fail to see that the advice to "change nothing without the congregation wish it" is in accordance with Catholic usage. It subordinates the Bishop and the law to congregationalism, pure and simple.

That some changes in the Dominion Ministry were not improbable has for some time been asserted. They have now been made, and consist in Mr. Blake retiring from the Ministry of Justice into the comparative sinecure of the Presidency of the Council, a position, by the way, that ought, we think, to be occupied by the Premier—from which Mr. Cauchon moves to the Ministry of Inland Revenue, the head of which Department, Mr. Laflamme, becomes Minister of Justice. We are sorry to have to believe that it is owing to continued ill-health that Mr. Blake retires from a position where his talents and acquirements were of eminent use, but of which we do not wonder that he found the duties too onerous.

Apparently there is some trouble in store for the Old Catholics. It being supposed that the Synod which was to meet at Bonn in Whitsun-week would discuss the questions of the celibacy of the clergy and the revision of the Missal, protests have been sent in against every conclusion which violates the Catholic conscience and severs the historical connection with the Catholic constitution." The correspondent of the *Guardian* remarks "It is not probable that the Synod will determine the abolition of compulsory celibacy, but to take the extreme position that it in any way involves a "radical principle" will tend to strengthen the hands of the opposite side, and if saying Mass in German "violates the Catholic conscience," that conscience must be more Roman than Rome."

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THE HATTER. EET, American Hats. men and



## THIRD SUNDAY AFTER TRINITY.

WE are not taught to lay aside the consideration of the love of God, and of the love and charity man is called upon to exercise, when the Church brings before us, as she does on this Sunday, the humility which is a characteristic feature of Christianity. For the humility of the Gospel is based on the love of God, and springs from it alone. The tribulation alluded to by St. Peter in the Epistle for the communion office is clearly intended to lead to self-abasement before God; but this can only be a Christian principle when animated by the love of God. Divine Providence brings afflictions upon us in order to produce lowliness of mind, to prostrate the soul, but not to annihilate the powers of man—not even to destroy his ambition in the highest sense of the word; for the humility we are taught to cultivate, fully harmonizes with the loftiest aspirations, the highest aims which created minds can conceive—to know all that can be known of the great God, and as closely as can be done, to approach His transcendent excellencies. Humility, as it respects our fellow-men, will perhaps be best understood when considered in connection with the Apostolic precept to “Honour all men”; and that, because men are made in God’s image. For the virtue is no longer a Christian one than when it originates in just conceptions of the Parent of the Universe; as the basis of all social excellence of a moral nature is in a right state of the heart before God. The virtues severed from that stock will soon, not only languish, but lose their character altogether and decay; being destitute of proper principle, they are neither stable nor permanent. With this understanding, we may admit the force of all that St. Augustine could intend when—perhaps in allusion to the reply made by the great Athenian orator to a question on the subject of eloquence—on being asked what was the first thing in religion, he said, “Humility”; when asked what was the second, he answered, “Humility”; and what was the third, he still returned the same answer, “Humility.”

The Gospel for the day inculcates and elucidates both the duties of charity and humility; and has been admirably selected, doubtless, for the purpose. That the Son of God made man should receive sinners and eat with them was an act of humiliation that could be paralleled by no other event in the history of created intelligences. The parables in which the Lord designed to illustrate the principle which actuated Him might well be expanded to a large extent—so simple are they, yet so forcible. They are so plain, yet so pointed and so deep—so suggestive of the events of everyday life, and yet so free from the slightest tinge of the vulgarity which spoils all modern imitations, so lofty in their aim and so full of the best feelings of humanity that we are brought without surprise to the grand principle which terminates the whole:—“Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

## THE TORONTO SYNOD.

THE Lord Bishop of Toronto announces his intention of holding a Synod of the Clergy and Lay Representatives of his Diocese, to assemble on the 19th inst. The business that will be done will probably be of the usual formal character, unless some subject not anticipated may happen to arise. It need not however be supposed that its assembling will be of no service in the interests of the Church. The clergy meet together, exchange ideas, sympathise with their friends, learn to cultivate mutual forbearance, and receive fresh stimulus from the progress reported by their Bishop, for the discharge of their parochial duties. So far as the Lay Representatives are concerned, if they happen to have personal friends or acquaintances in the city, they can receive as much benefit in every respect as the clergy: but if they are not so fortunate, the hospitality of Toronto churchmen does not appear, as yet, to have reached far enough to enable them to entertain those who come once a year to sanction the regulations made for promoting the extension of the Church. Some change will surely be made, from the present state of things, in this particular. Other religious bodies understand and practice the thing better than we do.

There are two amendments to the constitution of the Synod, which have to come up for confirmation. The first is to the effect that the Delegates to the Provincial Synod shall hold their office for three years: thus securing a triennial election. As the Provincial Synod usually sits but once in three years, an annual election would seem to be a very unnecessary piece of trouble, involving a very unnecessary amount of excitement. The other amendment is to the effect that the members of free vestries should have communicated three times during the previous year. As we remarked last year, we should imagine the Church to be the only religious body in the world, which allows those who are not members of it to control every one of its operations. It is one of the greatest scandals we know of, and ought to be remedied at once.

Among the notices of motion already received by the Executive Committee, the first in order is one by the Rev. Rural Dean Lett, D.D.: “That the election of Lay Representatives in the several parishes and missions be held on the system of rotation”; that is, we presume, such as exists in the Diocese of Ontario, and which is a decided improvement upon our practice in Toronto.

Clarkson Jones, Esq., will propose a motion relative to a change in the Act respecting the Rectory Lands.

The Rev. V. Clementi proposes to move a resolution forbidding the intrusion of a clergyman into another clergyman’s parish. Probably Mr. Clementi may be aware of some grave cases of the kind to which his motion refers. Certainly one clergyman, ought, as a rule, to be prevented from holding public services in the parish of another without his consent; but we imagined the Bishop’s authority was sufficient to prevent that. In fact, any interference in such a case, would be better left to the Bishop entirely; because

there may be some instances, in a large city especially, when public services may be held in connection with meetings called for the whole Diocese; so that, it would be scarcely wise to lay down too stringent a rule of this kind. We must not forget that the American idea of a parish is that which includes the persons and the residences of those who attend a particular church. Nor is the idea confined to this continent. In England, something like the same principle is found in some newly formed parishes. In Wolverhampton, for instance, formerly one parish, but now divided into some eight or ten, each clergyman confines his public services to his own parish, but privately ministers to the persons or families attending his church, wherever they may happen to reside. And we very strongly incline to think that some regulation of the kind would be the best for us to adopt here. Indeed it appears to be a subject that might very properly be arranged by the Provincial Synod.

The Rev. John Fletcher’s motion for a memorial to be presented to the Provincial Synod, in reference to public services in Parishes and Missions, when there are three or more services, is one which the necessities of this country require. The Bishop’s authority, however, is sufficient to arrange this.

Alderman Boswell proposes that the election of Delegates to the Synod shall be for the period of three years. Those who are fond of excitement will hardly agree to this resolution; nor will the pugnacious. The arrangement would, however, be a decided improvement upon the present one. Either this resolution or Dr. Lett’s ought certainly to be adopted.

Mr. Beck’s resolution will surely be withdrawn. It appears to us to be making far too much of what we imagine is not really intended to amount to anything at all. The facts are these: Certain moneys have been collected by certain persons, for certain purposes. It cannot be denied that the objects for which these moneys have been collected have totally failed. Some pretence or other must be adduced in order to apply the moneys to some use, of a kindred nature to that for which they were collected. Hence the Training College—not forgetting, of course, the ambition of the professors who desire to teach Theology. If Mr. Beck will take our advice, he will let the whole thing alone. It means nothing. It can do no harm. It may serve to prepare for the common school some who cannot read. And we say this because we are informed, upon reliable authority, that two of its first candidates are in precisely that condition. If the Bishop of Toronto, for the time being, will not ordain men from such an institution (and we do not see how his Lordship can possibly do so), we are quite certain that no other bishop on this side of Mexico ever will. We therefore implore Mr. Beck not to hinder the advancement of the Professors of this new institution!

The Chancellor of the Diocese will propose, “That a more systematic registration of Church property and the titles of the same, is necessary in the interest of the Church in this Diocese.” The subject is, no doubt, an



important one, and requires a considerable amount of attention, for the reason contained in Mr. Froude's dictum, that "a tree must be rooted in the ground before it can bear either fruit or flowers."

On "The proposed Canon to enforce church discipline" a remark or two may be made. From the heading to the "proposed Canon" it might have been supposed that it was intended at least to include clergy and laity. But from Paragraph 4, we gather that it is only intended for priests and deacons "duly licenced by the bishop, or holding any charge under the jurisdiction of the bishop of this diocese, or receive any allowance whatever under the authority of the Synod." Now we can see no reason whatever why the benefits of some such Canon should not be extended to our brethren of the laity, and we trust that something of the kind may hereafter be applied to them. In this respect indeed we are sadly deficient. It seems to be imagined that if we profess to be at all strict in the government of the church, we shall frighten everybody away from it. But nothing can be more fallacious; for we find those organizations the most prosperous as to numbers which have the fullest code of regulations, and which are the most strict in the discipline of their private members. Among religious associations, witness the Romanist and the Methodist bodies; and among other associations, the various Bands of Hope and Temperance Societies among us. Another thing that suggests itself in regard to the proposed Canon is that the punishments proposed are not annexed severally to the various offences mentioned. That is to say that any one of the punishments may be inflicted for the commission of any one of the offences—perhaps the severest punishment for the most trifling offence—at the discretion, we should presume, of the Court. And as "degradation from the Ministry" appears to be the favorite punishment in Canada and the United States, (notwithstanding the legal fiction of the indelibility of Orders) it would probably be the staple infliction imposed upon delinquents. On paragraph 4 (c) we may remark that there are no "degrees of affinity set forth in the Book of Common Prayer." There is a Table of the said degrees bound up with that book, but it has no authority in the Church and is no more a part of the Book of Common Prayer than is Tate and Brady's Version of the Psalms. It is not found in the "Sealed Prayer Book," and has never been inserted by any competent authority since the issue of the copies stamped with the Lord Chancellor's seal. In this country, the Table has not even the sanction of Statute Law, because we have no Ecclesiastical Courts to enforce its observance. It should be taken into consideration by the Provincial Synod: and indeed, the whole question of discipline as well for laity as for clergy should, we think, be settled by that body, so as to have a uniformity in this respect for the whole ecclesiastical Province.

—We would often have reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring.

#### CHRISTIANITY AND CIVILIZATION.

WE need say nothing about the relative importance of these two subjects; supposing that is, that in their highest forms, they can be separated from each other. As Churchmen, Christianity must take with us the very highest place among the systems which are intended to benefit and to bless mankind; although it will very naturally be a question whether the Christian Religion can receive its fullest development without achieving the very highest kind of civilization of which man is capable, and which his opportunities of culture will admit of; as it may also be a question whether the highest kind of civilization can be attained without the aid of the morality which Christianity only can teach, without the motives to be found alone in that system, or without the influences which are supplied only within its pale. Christianity and civilization are however, usually considered apart; and thus viewed, it becomes an important question, especially in all missionary operations, to determine the relations between them or the dependence that either of them has upon the other. At the late Missionary Conference, the subject was discussed, in the form of "Christianity and civilization in relation to each other—the Dean of Manchester introducing it. In order that there should be no want of definiteness in the terms employed, he stated that by the term Christianity he meant no colorless, undogmatic theories, but a system of religion which included a knowledge of God, of our redemption by the Son of God, and of our consequent hope of immortality through Christ. Civilization, by M. Guizot's showing, included in itself two great facts—the development respectively of social and individual activity, as marked by two signs, the improvement of man's outward condition, and the improvement and development of his faculties. And the question would come in, whether the Christian Missionary should be the agent of civilization, or should depend upon its progress. He thought the missionary should forewarn, and so forearm his converts, and if possible not to allow civilization to precede at least an effort to instil Christianity. Dr. Livingstone had been understood as desiring to evangelize by first opening out the way for commerce. But what he really desired was that the two should go together, and that if possible he might obviate the mischief of that border land of rapine and wickedness of every kind which was always found to exist just beyond the line of so-called Christian commerce. In the beginning of missionary enterprise, the missionary should be the herald of civilization in a humble way, as Wilfrid taught the Frieslanders to catch sea-fish, whereas hitherto they had lived exclusively on eels. In its more advanced stages the missionary would oppose the ordinary, though not necessary, consequences of civilization, by discouraging the greed of wealth.

The great Oriental scholar, Professor Monier Williams, gave a most interesting account of the civilization which had existed in India for three thousand years, and we regret we

cannot give his statements entire. He thought our main difficulty with the Hindus is in that subtle Pantheism which may profess to include Christianity itself as one of the phenomena of the universe, and does declare itself to be a true revelation, in a more excellent way of salvation, long before Europe had any revealed religion at all. In fact, Hinduism does contain some of the greatest truths of Christianity, including such elementary conceptions as the Fatherhood of God, the Brotherhood of God, and the indwelling of God in the human heart, though they are distorted, perverted, caricatured, and buried under superstition, error and idolatry—bearing one more testimony to the fact that all graspings after truth, all the religious conceptions of the human race, find their only complete satisfaction in Christianity. He therefore considered it most desirable that attempts should be made to set forth to the world the manner in which the innumerable phases of Pantheistic worship, which are summed up in the general expression of Hinduism, exist in India; and that we should not be satisfied to include the whole system under any such sweeping expressions as heathenism or idolatry, as though every idea which it contains were to be extirpated, root and branch. He thought too, that India, when as a nation, she accepts Christianity, is sure to construct for it a setting of her own; and in this he said we might joyfully acquiesce, when we remember the Eastern origin and the Eastern character of the Bible.

Bishop Steere viewed the civilization that must be exhibited in our Mission work as calculated to produce a great effect among the uncivilized with whom we come in contact, and in every respect as being of immense value. In some respects it may be considered as coming in the place of miracles,—exciting wonder, and a feeling of something to be acquired which would be an exceedingly valuable attainment. The Bishop warned against supposing that civilization is all gain; for taking up Mission work in the midst of a web of social duties, it is found hard to enter upon it with the simplicity it requires; and there is danger of putting the supply of physical wants before the teaching of the word of God; as might be exemplified in such a case as building a church, a parsonage, and schools, without at the same time taking care to instil an adequate spiritual teaching into men's minds. In considering the question, How should the Missionary touch the heathen's heart? the answer would be found contained in this one word, "by sympathy." But how, he asks, can we, in our elaborate refinement, sympathize with savage tribes? We have much to unlearn, but we must try to feel that we are one family throughout the world, and not be too much impressed with the idea that we must in every thing bring ourselves down to the level of the savage, remembering that there is nothing higher than sincerity, which is not always found in civilized society. He thought that in some respects, civilization is a positive hindrance to the Missionary, from the very comforts which it teaches him to consider indispensable. It is, said he, of the



earth, earthy; and tends to make us too ready to forget the life beyond this earth; so that while we thank God for its blessings, we must always bear in mind that there is one thing better, the knowledge of the Gospel.

These remarks of Bishop Steere's are exceedingly valuable in themselves, as containing an important principle in connection with Missions to those who have not received European civilization. They are also the result of many years practical experience among savage tribes. And if they fail to show the entire series of relations between civilization and Christianity, they make very short work of the question as to which of the two should precede the other. And on this point they are as weighty as any thing that has ever been said upon the subject.

The Bishop of Peterborough considered the subject in a different aspect, dealing with the relations of Christianity to a decaying civilization, and wished to consider whether the civilization of the world would have vitality to survive a decaying Christianity. He viewed all civilization as having its roots in religion of some kind, as history testifies, and the decay of even a false religion tends to rot the civilization amid which it exists. Civilization must rest on the two pillars of liberty and order; and the only thing that can give rise to or secure these blessings among men is the sanction of a belief that the rights and duties which they involve come from above. He said it was the wildest of dreams to imagine that a human brotherhood could be established that did not rest upon a Divine Fatherhood. The race was practically between Christianity and materialism, as to which should supersede false religions. If the religions which lay at the base of civilization were false they must go down, and it rested with us to replace them with the truths of Christianity, which though themselves incapable of demonstration, were yet supported with an invincible Divine power.

#### THE CHURCH OR THE STATE.

WHICH is paramount, the Church or the State? This is nothing else than the question, which is supreme, God or Cæsar? For the Church is a Divine Institution having for her Head the Lord Jesus Christ Himself. In one aspect of the case therefore, it is evident there can be no uncertainty about the relative claims of each, unless it could be a doubtful matter whether we ought to obey God rather than man. But on the other hand, the State, if it is not of Divine organ has nevertheless a certain amount of Divine authority. And, therefore, the voice of the Church is, "Let every soul be subject unto the higher powers." Nor without continual special acts of supernatural interference would it be possible to carry on the operations of the Church without the regulations and the protection of the State. While at the same time, it must not be forgotten that the best security for the well-being of the State, and for the temporal prosperity of every member of it, would be found in the strictest attention to the regulations of the Church. So that

there is a mutual relationship and something of a mutual dependence of each upon the other; and therefore, in strictness, their claims do not and cannot clash. It is only when the individuals having authority in one of them become forgetful of their position and sphere of action, that the claims of the church may appear to interfere with the claims of the State, or *vice versa*. Our Lord has laid down the rule which is to guide us in this matter in that celebrated passage:—"Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's". Among Christians there is little or no dispute as to the binding nature of this precept; but there is sometimes very considerable difference of opinion as to the application of the principles it contains. It can hardly be said, perhaps, that this difference is greater than that which exists in the application of most other principles; and the main cause of which is doubtless to be found in the self-will of the human heart, which refuses to become thoroughly submissive to any authority human or Divine. But whatever difficulty there may be in the way in which the precept of our Saviour is to be applied, we cannot suppose for a moment that the authority of the principle is thereby invalidated, more especially when the difficulty is one of our own creation. In most cases there is a strong distinction between the duties we owe to God and His Church, and the service we are called upon to render to the State.

#### DOMINION CHURCHMAN READING ROOM.

We desire to call the attention of all Members of the Synod as well as others visiting Toronto, to the Free Reading Room in connection with the DOMINION CHURCHMAN Office, No. 11 (over the Synod Rooms) York Chambers, Toronto Street. Letters for all Members of the Synod can be received here, if addressed Box 2530, Toronto.

#### WHAT NEXT?

WE have always admitted and upheld the wide and wise comprehensiveness of the Church of England; but it is a gross abuse of the latitude which she allows her sons to treat her formularies and her standards of faith as of no consequence, and to act as if membership in the Church was, not a distinctive and an isolating prerogative, but merely a temporary and convenient adhesion to a Society, like as to an Orange Lodge or a political club, which is quite compatible with enrolment in, and sympathy with, other denominations. We had not intended to have noticed the fact that the names of two clergymen had been advertised as intended participators in a ceremonial of a schismatical sect, even though their names were said to have been recorded on the parchment placed under the corner-stone of the new building; for, as they were not present, we were willing to give them the benefit of the doubt and suppose that an unauthorized liberty had been taken with their names. As however the letter of one, Mr. Rainsford,

accepting the invitation has been published—and we suppose we are justified in assuming it to be authentic—it is incumbent on us to record our protest against so great, and now unhappily so notorious, a disregard by a clergyman of the duties and responsibilities of his position. Churchmen, whether lay or clerical, can be Churchmen and nothing else at the same time. We either believe in the Church, or we do not. We either honestly think that "false doctrine, heresy, and schism" are sins to be prayed against, or we do not. The promise solemnly made by priests at their ordination "to banish and drive away all erroneous and strange doctrine" can, if words have any meaning at all, be hardly compatible with toying with schism and lending countenance and wishing God-speed to heresy, even though it be under the specious pretext of merely manifesting brotherly charity towards members of other denominations. In this instance the outrage to the feelings of true Churchmen is peculiarly pointed by the fact that the sect to which "fraternal sympathy" is ostentatiously shown is not one composed chiefly or entirely of persons who have been born and brought up outside the pale of the Church, but of men most of whom have deliberately cut themselves off from her communion and are in direct hostility to her very existence. That the result of their efforts has been small does not make the sin of their schism the less. The Cathedral church should be foremost both in teaching the duties and upholding the privileges of Churchmen, and yet here we have its representative setting an example of which we are sure that among right-minded Churchmen there can be but one opinion. It may yet be possible that the letter published to-day is a forgery: we sincerely hope it may prove to be so. We lately noticed the outcry which the members of an "Evangelical Alliance" raised because one of the body had the audacity to assert that the doctrines of his own sect were right, and that, if so, those of others were, necessarily, in his opinion, wrong. Such audacious logic was absolutely intolerable, and the erring brother was, we believe, induced to explain away his belief in his own belief. The Church of England is, in the best and widest sense, an Evangelical Church; but she nowhere countenances a belief in the evangel of vague Indifferentism. Playing with Dissent may lead a man in one direction, and playing with Rome may lead him in another; but the disloyalty to his own Church is equal in both cases.

It is a great misfortune to have a fretful disposition. It takes fragrance out of one's life, and leaves only weeds where a cheerful disposition would cause flowers to bloom. The habit of fretting is one that grows rapidly unless it is sternly repressed; and the best way to overcome it is to try always to look on the cheerful side of things. The Trustees of the British Museum are in treaty for the purchase for a copy of the largest book in the world. It is a Chinese collection of works, and is entitled, "An Illustrated Imperial collection of Ancient and Modern Literature." It consists of 6,109 volumes. But few copies exist, and one of them has lately been offered for sale at Peking.



## ON ASSURANCE OF PRESENT AND FINAL SALVATION.

"Faith says, 'God hath prepared for them that believe in Him gifts great and incomprehensible.' Hope says, 'For me those great things are reserved.' Love says, 'I haste to lay hold on them.'" ST. BERNARD.

I observe further, that this justifying faith doth relate only to propositions revealed by God, (or at least deduced from principles of reason, such as are, that there is a God; that God is good, veracious, and faithful; that our religion is true in the gross; that the Holy Scriptures were written by Divine inspiration; which propositions we believe upon rational grounds and motives,) not unto other propositions concerning particular matter of fact, subject to private conscience or experience; nor to any conclusions depending upon such propositions. For instance, it is a part of this faith to believe, that God is merciful and gracious, that he bears good-will unto, and is disposed to pardon every penitent sinner; or (which is all one) that supposing a man doth believe, and hath repented, God doth actually love him, and doth forgive his sins; this is, I say, indeed a part of the faith we speak of, its object being part of the gospel revealed unto us; but the being persuaded that God doth love me, or hath pardoned my sins, or that I am in a state of favour with God, may, as my circumstances may be, be or not be my duty; however, it is no part of this faith, but a matter of opinion, depended upon private experience; for such a persuasion must be grounded upon my being conscious to myself of having truly and thoroughly repented, (this being required by God as a necessary condition toward my obtaining pardon, and His favour;) of having performed which duty I may presume, when it is false, (and therefore cannot then be obliged to believe it) and may doubt when it is true; and that not without good reason, considering the blindness and fallibility of man's mind, and that, *Man's heart is deceitful above all things*, as the prophet tells us; upon which account then a man may not be obliged to have such a persuasion. It is, indeed, a great fault to doubt, or distrust, on that hand which concerns God: about His goodness, His truth, His wisdom, or power; but it is not always, (perhaps not commonly) blameable to question a man's own qualifications, on his own performances, whether in kind or degree they be answerable to what God requires; that [the former] is inconsistent with true faith, but *this* [the latter] not: we cannot have any good religious affections towards God, if we do not take Him to be our gracious Father; but we may have in us such affections toward Him, and He may be favourably disposed toward us, when we suspect ourselves to be untoward children, unworthy (as the prodigal son in the gospel confessed himself) to be called the sons of God. The centurion in the gospel did confess himself unworthy that Christ should enter under his roof; but he declared his persuasion, that if Christ should only speak a word, his servant should be healed; and our Saviour thereupon professes, that He had not found so much faith in Israel. To the blind men imploring His relief, our Saviour puts the question. *Do ye believe that I can do this? They answered, yes, Lord:* He required no more of them; but said thereupon, *According to your faith let it be done unto you.* And that for which Abraham the father of believers his faith is represented so acceptable is, his firm persuasion concerning God's power; *Because*, saith St. Paul, *he had a plerophory, that what was promised, God was able to perform;* by doing thus, he was a believer, and thereby gave glory to God, as the apostle there adds. If we do

not then distrust God, we may have faith although we distrust ourselves. It is true (generally and absolutely speaking) one should endeavor so fully and clearly to repent, and to perform whatever God requires of us, that we may thence acquire a good hope concerning our state; we should labour that our hearts may not condemn us of any presumptuous transgressing our duty, and consequently, that we may become in a manner confident of God's favour toward us: but when we have done the best we can, even when we are not conscious of any enormous fault or defect, yet we may consider with St. Paul, that we are not thereby justified, but abide liable to the more certain cognizance and judgment of God, *Who seeth not as man seeth*; that we are not capable or competent judges of ourselves; nor are ever the better for thinking well of ourselves; since as St. Paul tells us again, *He is not approved that commends himself, but whom the Lord commendeth*: for that *Dilicta sua quis intelligit? Who can thoroughly understand and scan his own errors? Who can say, I have made my heart clean, I am purged of my sin?* Who can know (if the Psalmist implieth that he could not) until God hath searched him, and discovers it, whether there be any secret way of wickedness in him; whether he be sufficiently grieved for having offended God, fully humbled under the sense of his sins, thoroughly resolved to amend his life? however, it often happens, that true faith and sincere repentance are in degree very defective; in which case we may, without prejudicing the truth of our faith, suspect the worst; yea, I conceive it is more safe and commendable so to do; if in any, then chiefly, I suppose, in this most important and critical affair, the Wise Man's sentence doth hold, *Blessed is he that feareth always*; so feareth, as thereby to become more solicitous and watchful over his heart and ways; more careful and studious of securing his salvation finally, to render his calling and election in the event more firm, and in his apprehension more hopeful. I dare say, of two persons otherwise alike qualified, he that upon this ground (fearing his own unworthiness or the defect of his performances) is most doubtful of his state, doth stand really upon better terms with God; as the Pharisee, who justified himself, and took himself to be in a very good condition, was, indeed, less justified (somewhat the less for that conceit of his) than the poor publican, who was sensible of his own unworthiness, and condemned himself in his own opinion: the great danger lies on that hand of being presumptuous, arrogant, and self-conceited, which God hates; and on this hand there usually lies humility, modesty, and poverty of spirit, which God loves. As every high thing (every elevation of mind) is abominable in God's sight, and he depresseth him that exalteth himself; so lowly thoughts are gracious in God's regard: He raiseth him that humbleth himself, and is lowly in his own eyes: He hath an especial respect to him that is of a poor and contrite heart, and trembleth at His word. It is a property of good men, (being such as often reflect upon their own hearts and ways, and thence discern the defects in them,) with Jacob, to think themselves less than the least of God's mercies; with David, to be afraid of God's judgments; it is their duty to pass the time of their sojourning here in fear, to work out their salvation with fear and trembling. I may add that sometime a person much loving God, and much beloved of Him, may be like a pelean of the wilderness, and an owl of the desert; from an apprehension of God's anger, may have no soundness in his flesh, nor rest in his bones, by reason of his sin; may have his spirit overwhelmed, and

his heart within him desolate; may fear that his sins have separated between him and his God; and that he is forsaker of God; God hiding his face, and with drawing the light of his countenance, he may be troubled, may have his soul cast down, and disquieted within him; may be ready to say, *I am cut off from before Thine eyes*; even such a man in such a state of distress and doubt, may continue a believer; he retaining honorable thoughts of God, (in which the worth and virtue of true faith consisteth,) although dejected by the conscience of his own infirmities, by suspicion of his own indispositions, and consequently by the fear of God's displeasure.

Further, that this faith doth not essentially include a respect to such particular propositions, or does not (as many in these two latter ages (centuries) have deemed and taught) consist in our being persuaded, that our sins are pardoned, or our persons just in God's esteem; that we are acceptable to God and stand possessed of His favour, appears from hence, that faith is in Holy Scripture represented in nature precedaneous to God's benevolence, (especial I mean, not general benevolence, for that prevents all acts and dispositions of us or in us,) to His conferring remission of sins, accepting and justifying our persons; it is a previous condition, without which, (as the apostle teaches us) *It is impossible to please God*; it is a reason of God's love, *The Father*, saith our Lord, *loves you, because ye have loved me, and believed that I came from God*; it is a ground of Divine acceptance and good-will. *Abraham believed God*, saith St. James, *and it was accounted unto him for righteousness, and he was called the friend of God*; it is a mean, or instrument, (so it is constantly represented) by which we are justified, obtain God's favour, and the remission of our sins; and therefore it is order of nature previous and prerequisite thereto; it is therefore required before baptism, in which remission of sins is consigned: God justifies, accepts, and pardons him, that hath been impious, but not him that is an infidel. This is the method plainly declared in Scripture; wherefore if faith implies a persuasion that God hath remitted our sins, it must imply an antecedent faith, (even a justifying faith, antecedent to itself,) or that we believe before we believe, and are justified before we are justified. I add, that by this notion many, or most (I will not, after the council Trent, say all) humble and modest Christians are excluded from being believers; even all those who are not confident of their own sincerity and sanctity, and consequently cannot be assured of their standing in God's favour; and on the other side, the most presumptuous and fanatical sort of people are most certainly the truest and strongest believers, as most partaking of the most essential property thereof, according to that notion; for of all men living, such are wont to be most assured of God's especial love unto them, and confident that their sins are pardoned; experience sufficiently shows this to be true, and consequently that such a notion of faith cannot be good.

Much less is that notion of faith right, which defines faith to be a firm and certain knowledge of God's eternal good-will toward us particularly, and that we shall be saved; which notion (taught in the beginning of the Reformation, by a man of greatest name and authority, Calvin) was thus lately expressed by the Professors of Leyden in their *Synopsis purio is Theologiae: Faith* (they say in their definition thereof) *is a firm assent by which every believer, with a certain trust resting in God, is persuaded not only that remission of sins is in general promised to them who believe, but is granted to him*



self particularly, and eternal righteousness, and from it life, by the mercy of God &c., which notion seems to be very uncomfortable, as rejecting every man from the company of believers, who is either ignorant or doubtful, not only concerning his present, but his final state; also hath not, not only a good opinion, but a certain knowledge of his present sincerity and sanctity; yea, not only of this but of his future constant perseverance therein; so that if a man be not sure he hath repented, he is (according to this notion) sure that he hath not repented, is no believer. How many good people must this doctrine discourage and perplex!"

Dr. Barrow's VIth Sermon on the Creed, "Of Justifying Faith." Vol. V. pp. 181-189. Cambridge Edition, 1859.

#### BOOK REVIEW.

JOSEPH; a sermon addressed to the young. By Rev. J. F. Carr, M. A. Preached in St. Peter's Church, Kingsclear, Frederickton, N. B.; H. A. Copley, Queen Street, 1877.

An interesting Sermon on the character of Joseph, and the main principles elucidated by the History.

THE DAY OF REST. By W. McDonnell, author of "Exeter Hall," and "The Heathens of the Heath," &c. Lindsay: Canadian Post Printing and Publishing House, 1877. (First published in the *Canadian Monthly*.)

The Christian Lord's Day is not the Jewish Sabbath, nor is it the Puritanic Sabbath either. The Jewish Sabbath was a day of rest; the Puritanic Sabbath was a day of gloomy fanaticism; the Christian Lord's Day is one of Social worship, and whatever most promotes such an object, best fulfils the intention of its institution. The pamphlet before us is nevertheless rather a one-sided view of the subject. The Author does not fairly give us all that can be said for the origin and primitive use of the Lord's Day. The first decided intimation of primitive teaching upon the subject is in the writings of St. Ignatius, (Magn. 9) where he exhorts "not to sabbatize but to keep the Lord's Day;" intimating at least that if the latter did not come exactly and fully in the place of the former, it possesses many of its sanctions. Nor is the tendency of the article calculated to promote the interests of Christianity as distinct from Judaism and Puritanism. Any considerable relaxation in the strictness of Sunday observance would have a decidedly injurious effect upon religious practice; and devoting the Lord's Day to sports and other purposes of amusement could hardly take place without the most serious hindrances to the worship, for the promotion of which the day is observed. The Queen's example in having operatic concerts on a Sunday, and visiting a distillery on the same day, says nothing about the duty of churchmen. Her Majesty may possibly feel that as Queen of England and Empress of India she governs a vast number of religions, trades, and professions, and in some way or other must pretend to patronize them all. Nor would the private opinion of such men as Luther, Calvin, Tyn-dal, Milton, Bunyan, or John Knox, have much weight. They were notoriously loose in more respects than one; and were guided by expediency rather than by any authority, human or Divine.

A HELP TO AN EXPOSITION OF THE CATECHISM OF THE CHURCH OF ENGLAND; for the use of candidates for Confirmation, and the older classes in the Sunday Schools. Quebec: Church Depository. Price Ten cents.

Exceedingly good. The teaching on the Holy Communion is sound; that on baptism, page 90, is scarcely so clear. It would be better to confine the meaning of "Confirmation" to the act of the Bishop. It should not include the act of the candidate, as confirming the promises of his baptism.

Try Treble's perfect-fitting French yoke shirts, and you will wear no other. Made only at Treble's, 53 King street west, Toronto. Directions for measurement free.

## Diocesan Intelligence.

### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

MONCTON.—The Rev. E. S. W. Pentreath, accompanied by Mrs. Pentreath, sailed on Saturday last for England. He will be absent four months. In the meantime his place will be held by a clergyman of the sister church in the United States. Prior to his departure the Rev. Mr. Pentreath received an address from the Odd Fellows of Moncton, and a purse of money from his parishioners.

ST. JOHN.—The Diocesan Temperance Committee held its second session in St. John on the 21st of May. Those present were Revs. F. Almon, chairman; J. F. Carr, secretary; G. G. Roberts; E. S. W. Pentreath; J. H. Browne, and Messrs. G. Whitney and Wm. Jarvis. The efforts of the committee to promote the formation of associations have been fairly successful. There are now thirteen societies in the Diocese, of which about one-half have only the total abstinence branch. The synod will be asked to appoint a standing committee on the subject of temperance. In the evening a public meeting, which was very largely attended, was held in St. Luke's Parish, Portland. An excellent programme of music and reading was furnished by amateurs; and earnest addresses were delivered by Rev. Messrs. Roberts, Pentreath, and Browne.

EPISCOPAL ACTS.—Confirmation services were held last week at Quaco, in the parish of St. Martin's, and at Musquash, in the parish of Lancaster. The number confirmed at the latter place was twenty eight, at Quaco forty-four received the Apostolic "laying on of hands."

The first confirmation ever held in this ship-building village forms part of a very interesting record of church growth.

Some twenty years ago Quaco had only one church family—that of a most excellent widow. Constant endeavours were made to persuade her to renounce her faith. But she remained steadfast, and in course of time was rewarded by having a decent church to worship in, with occasional but regular ministrations. Now her children enjoy the privilege of a resident clergyman, and witnessed the other day the fruit of their mother's faith, in the addition of so large a number to the Church. It is to be hoped that this little incident may be read by some solitary churchman, who will find it a word in season, a very source of encouragement and strength.

### QUEBEC.

QUEBEC.—The twelfth biennial session of the Synod of the Church assembled in this city on the 5th inst. Divine Service was held in the Cathedral at 10 o'clock. The clergy assembled in All Saints' Chapel, adjoining the Rectory, and walked in procession to the main entrance of the church, on reaching which the organ pealed forth the first notes of the beautiful processional hymn, "The Church's One Foundation." The clergy and choir joined in the singing of this hymn, His Lordship proceeding to the Episcopal Chair, and the clergy seating themselves in the chancel. Morning Prayer, as far as the *Venite*, was admirably intoned by Revd. C. Chetwood Hamilton. The *Te Deum*, was sung to Smart in F. The Apostles' Creed was also sung, Mr. E. A. Bishop, the organist, playing a brilliant accompaniment. Rev. F. A. Smith read the first lesson, and Revd. J. Dinzey, the second. The concluding portion of morning prayer was intoned by Revd. H. C. Stuart, the Trinity hymn, "Holy, Holy, Holy, Lord God Almighty," being sung immediately after the third collect. The Lord Bishop read the ante-communion service as far as the end of the collect. The epistle was read by Revd. C. P. Reid, and the Gospeller was Revd. Henry Roe. The offertory sentences were read and the prayer for the church militant offered up by the Bishop.

The members of the Synod assembled in the National School Hall about half-past twelve, when the session was opened with prayer by the Bishop of the diocese.

After prayer, the list of the clergy entitled to seats was called over by the Clerical Secretary.

Mr. George Hall presented the report of the Committee appointed to examine the certificates of the Lay Delegates.

The Rev. M. M. Fothergill was re-elected Clerical Secretary of the Synod. Mr. George Hall was re-elected Lay Secretary.

Mr. George Hall gave notice of motion that the sum of \$50 be voted to Rev. M. M. Fothergill, in acknowledgement of his zeal and devotion as Clerical Secretary of the Synod.

Mr. Edwin Jones was re-elected Treasurer of the Synod.

Rev. M. M. Fothergill, seconded by Mr. John Jones, moved that the Committee on Assessments be re-elected, with the substitution of Dr. Marsden's name for that of Mr. Hencher.—Carried.

The Bishop then delivered his charge, from which we make the following extracts:

*My Reverend Brethren and Brethren of the Laity*,—After the lapse of two years we are again met to take counsel for the promotion of good order and prosperity in God's church in this Diocese. At our last meeting it was agreed that the Synod should be called together in future, not as heretofore in the beginning of July, but in September. Finding, however, that the Provincial Synod would meet in the same month, I have called you together earlier than usual. Our next meeting will be in the month of September, 1879. One member only of the body of our clergy has been removed from us by death, since the Synod was last in session. The Rev. E. G. Ross was for many years confined to his house by infirmities contracted through exposure in the service of his very laborious and extensive mission. The close of his life was spent in the Church Home in Quebec. The Rev. I. O. Armstrong, and the Rev. R. Mitchell, have left the diocese, and it has been my painful duty to degrade from the ministry, Mr. Thorpe, formerly the missionary at Bury. The Rev. Charles Chetwood Hamilton, the Rev. A. Chowne, and the Rev. P. Roe, have been added to our number. The Rev. Ed. Roy, also a clergyman of the diocese of Montreal, laboring amongst the Indians of St. Francis, has recently been licensed to minister in this diocese. The Rev. C. C. Hamilton has been licensed to be Assistant Curate for the congregation of St. Matthew's, in the city of Quebec. The Rev. F. Smith has been instituted to the cure of Nicolet, which he is shortly about to vacate; the Rev. T. Richardson has been inducted into the rectory of St. Paul's, in the city of Quebec. The missions now vacant are Labrador and Bury. The Missionary at Labrador is still on the Coast; but he will leave this summer, after having served, with an interval of two years, for five years, in that remote and desolate station, with a spirit of devotedness to his Master's work, and of unpretending simplicity and engaging cheerfulness, which, though he would be the last to see merit and desert in it, is worthy of all honor.

In the last two years I have ordained—Deacons: The Rev. Charles Chetwood Hamilton, B. A., Rev. James Chambers, and Rev. Peter Roe. Priests: The Revs. G. T. Harding, A. Stevens, C. C. Hamilton, and J. Chambers. I have consecrated two burial grounds and seven churches. Three of these were churches that had been in use for a number of years, but had not hitherto been consecrated. I have confirmed 746 persons, chiefly in the district of Gaspé, and the Bay of Chaleurs. The report of Bishop's College will be laid before you, as usual. Immediate steps will be taken to replace the accommodation for students destroyed by fire. The number of students candidates for holy orders, which I am able to maintain out of the exhibitions given by the Society for the Propagation of the Gospel, is four. At Christmas last the funds at my disposal were exhausted. And it seemed that we must not only decline the services of those who might offer themselves, but dismiss some of those actually in residence at the College. By the generous response of a few open-handed and open-hearted churchmen of Quebec, to whom I made a private appeal, this disaster was obviated. On a previous occasion, I drew your attention to the unsatisfactory character of our Church Temporalities Act. I recommended that a committee be appointed to consider what amendment may be made in the



Church Temporalities Act. My opinion is that (1) the constitution of Vestries should be severed from the question of pew rents; that (2) the Church-Wardens and Incumbents of all churches should be a corporation with legal powers to deal with the property under their charge; (3) that the power now possessed by legally constituted Vestries to grant leases or faculties, for pews or sittings in perpetuity, should be abolished. This power has already led to grave inconvenience, and I would not prevent the allotment of pews and sittings by the Churchwardens and Vestries; but a re-distribution should be possible from time to time. I hope that the Rural Dean will regularly report all defective registers to the Synod. This year there will be a meeting of the Provincial Synod in Montreal, and as we shall have in the course of our present session to elect delegates for the same, it may not be out of place here to express a hope that those who accept the office will attend to its duties. I could not but be struck, when attending three years ago the General Convention of the American Church, with the great difference observable in this matter of attendance between the ways of proceeding there and here. On that occasion I saw the Hon. Hamilton Fish, the Secretary of State, and others of a like standing, whose occupations and avocations must have been pressing enough, in close attendance upon the work of the Convention, in debate, and in committee from morning till often late in the night, for three weeks, while all members really obliged to discontinue attendance, including the Chief Justice of the Supreme Court of the United States, called imperatively away during the session of the Convention by the business of his court, felt it due to the dignity of the Convention to obtain special exemptions before they withdrew. It is likely that before we meet again there will be another conference of bishops of the Anglican Communion under the presidency of the Archbishop of Canterbury at Lambeth. I was aware that there was some prospect of this, but having been obliged by my private occasions to visit England during the last summer, and not anticipating that the proposed conference would lead to results of such practical importance, I had abandoned my intention of being present. I have every reason to believe, however, that the conference will be more prolonged, and more practical than the last. And if this be so, and if there be a probable prospect of unity and peace being promoted in the great body to which we belong and of being advanced by the deliberations of the assembled Bishops, I may still feel it my duty to assist, at least by my presence, in so great and so good a work.

The consideration of the Canon on differences between ministers and congregations, left over from last session, was then called, and after discussion an amendment of Revd. Professor Roe was defeated, upon which the remainder of the proposed canon was withdrawn.

Revd. Mr. Von-Iffland presented the report of the Diocesan Board. The reports of the various rural deaneries were presented by the deans. Revd. M. M. Fothergill presented and read the report of Bishop's College, Lennoxville.

On Wednesday, Rev. Professor Roe presented and read the report of the Ladies' College, Compton. He read a letter from a churchman in Montreal, offering \$100 towards the liquidation of the debt upon the college, providing twelve others do the same.

Rev. M. M. Fothergill acknowledged the receipt of a number of copies of the *Morning Chronicle* from J. J. Foote, Esq., for the use of members.

On the question of arrears, the Bishop dwelt upon the value of the exertions of Rev. Professor Roe in aid of the Compton College and thought that the amount of the indebtedness to that gentleman might easily be made up. Revd. Ernest King was appointed to solicit subscriptions for the object; a vote of thanks was tendered Revd. Professor Roe for his exertions in the cause; and the Lord Bishop was respectfully requested to issue a circular to be read in the churches of the diocese, setting forth the advantages of the college for young ladies.

The following were elected trustees of Bishop's College, Lennoxville:—Messrs. R. W. Heneker, Robt. Hamilton, E. T. Brooks, R. H. Smith, Thos. MacFarlane, and H. G. Joly.

Revd. Mr. Chapman moved, seconded by Revd.

A. C. Scarth, "That the Bishop appoint a committee to report during the present session of Synod on the relations subsisting between the Missionary Clergy of the Diocese and the Diocesan Board." Carried. The following committee was appointed for the purpose:—Rev. Messrs. H. Petry, A. J. Woolryche, A. C. Scarth, T. S. Chapman, A. A. Von Iffland, and Messrs. H. G. Joly and Judge Hemming.

Revd. I. Brock moved, "That it is desirable to have but one Fund for Algoma, to be entitled 'The Algoma Diocesan Fund,' the first charge upon which shall be the quota which this Synod is pledged to contribute towards the Episcopal Stipend, the balance to be sent to the Bishop of Algoma to be by him applied to the General Missionary work in his Diocese, or to any particular parts of the Missionary work therein, as the donors shall direct." The motion was adopted.

Revd. Professor Roe moved the following Canon of the building and alteration of churches:—"Before the building of any new church in this diocese is entered upon, the consent in writing of the Bishop and also his approval of the site, as well as of the plans and the proposed arrangement and furniture of the church, shall be obtained." Adopted.

Mr. Edwin Jones, Treasurer of the Synod, read his financial report, which showed receipts, including assessments and balance from last year to have been \$728; expenses, including rent of hall, printing reports and sundries \$311, and balance in hand, \$417.

On motion of Revd. Charles Hamilton, a committee was appointed to examine into and report upon the powers conferred by the School Act upon the clergy in visiting the public schools. The committee was as follows:—Revd. Messrs. Brock, Stuart, Thornloe and Scarth, Mr. Dunbar, Q.C., and Judge Hemming.

The following gentlemen were declared elected for the Provincial Synod: Revd's I. Brock, Dr. Nicholls, C. Hamilton, J. Foster, M. M. Fothergill, Prof. Roe, G. V. Housman, C. P. Reid, A. Von Iffland, A. C. Scarth, H. J. Petry and J. Jenkins; Messrs. R. W. Heneker, R. H. Smith, H. S. Scott, Hon. G. Irvine, R. Hamilton, T. McFarlane, Judge Hemming, L. E. Morris, James Dunbar, Col. Forsyth, Col. Ready and Captain Carter.

The Council of Bishop's College was re-elected as follows: Professor Roe, Hon. George Irvine, Revd's Brock, Foster and Rawson.

The Corporation of the Ladies' College, at Compton, was re-appointed as follows: Revd Professor Roe, Hon. M. Cochrane, Mr. R. H. Smith, and Revd Mr. Foster.

The Synod's proportion of the Diocesan Board was re-elected as follows: Revd's Messrs. C. Hamilton, C. W. Rawson, J. Foster and Messrs. H. S. Scott, W. G. Wurtele and R. H. Smith.

The following gentlemen were elected as substitutes for any of the delegates to the Provincial Synod who may be unable to attend: Revd Messrs. Richardson, Allnatt, E. A. W. King, T. Chapman, J. Dinzey, G. Parker and Messrs. E. A. Jones, F. W. Andrews, C. Henry, Col. Morris, James King and H. J. Pratten.

The consideration of the Canon, proposed by Revd Professor Roe, on Wednesday, concerning the building and decoration of churches, was resumed. Another amendment was added, declaring it to be the duty of the rural dean to examine and report to the bishop upon the sites of all proposed new churches. The amended canon was then adopted.

Mr. H. S. Scott moved, seconded by Mr. G. Hall, an amendment to Canon 15, section 5, reducing the number of the Board of Concurrence from twenty-five to thirteen as necessary for the appointment of a rector of Quebec.—Adopted.

The following committee were appointed to consider suitable alterations in the Church Temporalities' Act: Hon. George Irvine, H. G. Joly, Esq., Judge Hemming, Mr. Dunbar and Mr. Morris, with Mr. Dunbar as chairman.

(To be Continued.)

#### MONTREAL.

MODERN CHRISTIANITY.—The following is a delicate little *morceau* of evangelical Christian expres-

sion, clipped from the *Rock* and headed Bishop Oxenden:

SIR,—A good deal of surprise and pain has been felt in Evangelical circles by the recent act of Bishop Oxenden in visiting this city for the purpose of preaching on the occasion of the opening of the chancel of the Ritualistic church of St. Alban. In this chancel there is a "high altar" after the Romish model, instead of the plain communion-table. This altar may always be found vested in the colours of the season, according to the Romish use and pattern. Immediately over the "altar" is a rededon upon which is inscribed "A Jesus W." Surmounting this a white marble cross three feet in height. The rest of the chancel furniture, is of the usual Ritualistic type, and quite in keeping with a paganized Christianity. The clergyman in charge, the Rev. T. Bedford Jones, L.L.D., delights to be known as the "priest of St. Alban's." A strange place, and strange company, as doubtless some of your readers will think, in which to find the once well-known Evangelical rector of Pluckley, Kent—Ashton Oxenden! Whatever good opinion many have had of Bishop Oxenden, it has been much lessened by its coming into another diocese where Ritualism is rampant, and in so doing patronizing and encouraging the evil in a congregation of noted Ritualistic proclivities. Ottawa, Canada (Diocese of Ontario). SCRUTATOR.

The date is, April, 27th, 1877.—I am particular to give the date of this rare production as to day, month and year as I would fain have it on the records of the "DOMINION CHURCHMAN," it being already inscribed upon the *Rock*. The rich vein of *knowledge* and of *brotherly love*, running throughout the extraordinary communication of the Ottawa "Scrutator," if not worthy of all praise, at least commends itself to the attention of all our churchmen. How intelligently he writes, may be gathered from the sentence: "Immediately over the 'altar' is a rededon upon which is inscribed 'A Jesus W'! After mention of the white cross, that thing so fearful to the modern Evangelical; he goes on to say, 'the rest of the furniture is of the usual ritualistic type; and quite in keeping with a paganized Christianity.' Poor man! And then to think of that 'once well-known Evangelical Rector of Pluckley, Kent—Ashton Oxenden!' being found in so 'strange a place' and in such 'strange company!' Alas, how are the mighty fallen! and how much of suffering, in his own esteem, must there be to his Lordship, having been found in such 'strange company,' and from the knowledge that he is 'lessened' in the 'good opinion' of the Ottawaian 'Scrutator' and the 'many' he assumes to represent, who, like himself, perhaps, lofty and high-minded, are above even 'high altars' and whose pure minds cannot descend to ritualism, even in furniture. Well, let us hope that his Lordship the Bishop will find strength to rally from the fearful depression incident to so great condemnation. As the keen 'Scrutator' utterly ignores the Alpha and Omega and prefers the legend 'A Jesus W,' I propose to interpret the same for his own use and behoof, viz.: by making the last letter the initial of the word *Wanted*, that 'Scrutator' may, by close observation and study of the Christian character and teaching of his Master, learn not only the lesson of *humility* but that of Christian love and charity towards his fellow-man—to say nothing of his own professed affinity as a *brother* in the one great family of God. The writer fails to recognise the truth of the representations of 'Scrutator' as of all our Evangelical brethren, however 'many' he may rightly claim to represent; and in closing would beg to be allowed, for Scrutator's special edification, to quote the following extract from a hymn, which he, doubtless, wots of:

"Love is kind and suffers long,  
Love is meek and thinks no wrong,  
Love, than death itself more strong;  
Therefore give us love."

HAMILTON.

#### ONTARIO.

MEETING OF SYNOD.—The sixteenth session of the Synod of Ontario was held in St. George's Cathedral, Kingston, during last week. The opening service was held on Tuesday evening, the 5th. The Rev. Canon Jones monotoned the



evensong. The service was Tallis's Plain Song, arranged by Turler from the S. P. C. K. Prayer Book. The organ was ably played by Prof. Oldham. The Rev. John Carroll, of Gananoque, preached an excellent sermon from 2 Tim. iii. 1. We regret that we have not room to give it, especially the portion referring to "the conveyance of divine grace through divinely appointed channels;" which is admirably elucidated and enforced. On Wednesday the Synod met in St. George's Church at 9 a. m. The Litany was sung, and Holy Communion celebrated. The names of the clergy were called, and then those of the lay representatives, in connection with a discussion as to the payment of the assessments. The Venerable Archdeacon Parnell was appointed Clerical Secretary, and Mr. R. V. Rogers, Jr., Lay Secretary. Mr. Moore was elected Treasurer, and Messrs. Muckleston and Walkem Auditors.

The Rev. Dr. Whiting, of the diocese of Albany, Rev. Mr. Perrine, of the diocese of New York, and Rev. Mr. Rogers, of the Diocese of Huron, were admitted to seats in the Synod.

A memorial was presented from the residents of the township of Sidney and members of St. John's Church, Sterling, calling attention to the improper crediting of \$1,000 (revenue from Dorchester Glebes) to the mission of Frankford, in Synod Journal of 1874; that in 1875 the said money appeared under the heading of "Endowment of Frankford," and the incumbent of Sterling was styled Rector; and owing to differences between clergymen and the people, recommending the investment of the \$1,000 in a parsonage house.

Mr. Dunnett presented a petition from Christ Church, calling attention to a debt of \$750 on the Church, for which the Trustees were held responsible, and suggesting a sale of surplus land as a means of wiping it out.—The memorial was referred to a Committee composed of Rev. Canon Jodes and Messrs. Kirkpatrick and Walkem.

THE BISHOP'S CHARGE.

MY DEAR BRETHREN,—We have, through God's blessing, reached our sixteenth session of Synod, and I think that after taking a fair retrospect of the concerns of the diocese, we may "thank God and take courage." Since we met last I have visited and held confirmation in the following parishes:—

	Confirmed.		First Communion.
	Males.	Females.	
Sept. 1, Finch.....	17	13	30
3, Cornwall.....	14	32	40
4, Iroquois.....	23	30	53
8, Prescott.....	8	22	28
10, Edwardsburgh.....	3	8	11
12, Smith's Falls.....	16	27	43
14, Newboro.....	10	11	21
16, Rokeby.....	5	16	21
18, Lanark.....	11	10	21
10, Balderson.....	5	9	13
30, Christ, Belleville.....	5	21	26
Oct. 1, Madoc.....	3	15	18
1, Queensborough.....	3	10	7
2, Thomasburgh.....	9	28	37
9, Kemptville.....	31	64	94
10, Burrit's Rapids.....	13	12	35
10, Merrickville.....	17	21	38
11, Franktown.....	11	34	55
12, Carleton Place.....	21	34	45
12, Ennisville.....	8	9	15
13, Clayton.....	11	4	22
13, Almonte.....	9	14	22
14, Goulbourn.....	2	5	7
15, Richmond.....	19	30	49
15, North Gower.....	39	36	75
16, Kars.....	29	33	62
26, New Edinburgh.....	11	17	28
28, Huntley.....	23	26	30
28, Hazeldean.....	9	11	25
29, Ashton.....	11	9	20
Dec. 9, Nepean.....	7	20	27
3, Pakenham.....	21	24	45
Mar. 11, Perth.....	30	47	77
Apr. 22, St. Albans, Ottawa.....	7	14	21
29, The Cathedral.....	28	24	52
22, Cataract.....	13	6	9
May 20, Christ, Ottawa.....	10	30	40
27, Trinity, Brockville.....	11	30	42
20, Cornwall.....	10	16	26
30, Moulinette.....	9	13	20
31, St. Peter's, Osnabruk.....	38	94	132
31, St. George's.....	11	15	26
June 1, Williamsburgh.....	14	12	23
1, Morrisburgh.....	16	12	28
3, Trenton.....	21	37	58
3, Frankford.....	10	10	13
	638	1017	1624

The total number was 1655 persons, of whom 1624 received their first communion at the time

of their confirmation; and I am thankful to say that the number confirmed was greater than that of any year since 1863.

His Lordship then read copies of the correspondence between the Bishop of Montreal and himself on the formation of the new diocese, and the resolutions of the House of Bishops on the subject, which have already appeared in our columns.

The Bishop then continued: It is my duty now to submit this project for the formation of a new Diocese to the Synod for the judgment thereon. It would be a wasting of your time for me to dwell upon the advantages resulting from the increase of the Episcopate. Even in the Mother Church, so hard to be roused hitherto to necessity of the subdivision of Dioceses, public opinion has become wholly changed. Not only have there been three Suffragan Bishops lately established, but two new Sees, those of St. Albans and Truro, have been formed by Act of Parliament, while the Home Secretary has introduced a bill to constitute four additional Sees—all to be endowed by voluntary contributions. It will surely be admitted that a city like Ottawa, containing, with its suburbs, nearly 40,000 souls, ought to have a resident Bishop of the Church of England. In no colony of the Empire would a city of such importance as the seat of Government be left without a Bishop of the Church. The proposed Diocese will be a large one. It will contain about forty parishes and as many clergymen, and 30,000 members of the Church. The counties which the Bishop of Montreal and myself suggest as those that should form the new Diocese can of course be increased or diminished as the Synods of Montreal and Ontario may determine. All I ask for now is the expression of the opinion of this Synod whether such a Diocese as we propose is desirable or not. Should the Synod decide that such a new Diocese is necessary, I would then suggest that a committee should be appointed to act in conjunction with a similar committee of the Diocese of Montreal (should such committees be appointed) and to take action on all matters connected with the endowment of the See, and the provision for the maintenance of existing missions, together with all arrangements necessary for the division of funds. Such joint committee might be able to report to the next Synods, when, if the report be satisfactory, an election of a Bishop for Ottawa might immediately after take place. I do not myself anticipate much delay in the raising the necessary endowment, but I refrain from entering into details, as all that I can expect the present Synod to do is to express its approval and give its consent to the formation of the Diocese of Ottawa, and to appoint a committee for the purpose of giving their decision effect. I would, however, suggest that we should bear in mind that there is no reasonable method of diminishing the area of this Diocese except by the establishment of a see at Ottawa, and that to render such a Bishopric feasible a portion of the Diocese of Montreal must be included. The present Diocese of Ontario is outgrowing the ability of one Bishop to perform the duties of his office as they ought to be done. One fact may help to convince us of this, namely, that within the last fifteen years there have been built one hundred new churches. I commenced my Episcopate with the resolve to visit every church in the Diocese for the purpose of holding a confirmation, and I have hitherto been able to carry out my resolution. But it is becoming impossible for me to do more than visit the Mother Church in each Parish, a retrograde step which I shall deplore. Any objections or difficulties that may be urged against the proposed new Diocese I hope to be able to answer in the course of the debate; but there is one objection that I have heard, that the new Diocese will be a weak one. But, if so, it will soon become strong if we may take the experience of the past as our guide, and it certainly will not be weaker than the Diocese of Ontario was at its formation. Praying that the Holy Spirit in this, and all other matters, may direct and rule our hearts, I now recommend this important subject to your consideration.

Dr. Boswell reported on behalf of the Mission Board, to the effect that it regrets that it has to report a falling off in the collections for the past year. In the year ending 30th April, 1876, the

collections amounted \$7,970.11; deducting expenses of collections \$268.50, leaves a balance of \$7,701.61. This year ending 30th April, the total collections were \$7,669.75; deducting expenses of collection, \$245.70, leaves \$7,425.05 only, \$277.56 less than last year. The consequence is that there will be a deficiency of about \$4,500 on the 31st. of next December.

Rev. Canon Jones handed in a report of the Committee entrusted with the duty of providing a canon for the settlement of Parochial disputes. It is proposed by it to leave all disputes to a Board of Enquiry to be appointed by the Bishop.

Foreign Missions.—Dr Jones reported on Foreign Missions. The Committee stated that \$887.02 had passed through their hands on behalf of the Church's missionary work in Algoma, independent of the stipulated \$400 towards the Algoma Episcopal Fund.

The Chancellor gave the report of the Episcopal Trust Fund. Mortgages, \$33,685 62; debentures, \$24,444 67; cash in Bank of Montreal, \$1,611 95. Total, \$59,732 25.

Rev. E. M. Baker reported a balance of \$464.39; amount invested to date, \$3,223 34.

Dr. Boswell reported on behalf of the investment Committee, a capital of \$276,182 08, and annual income, \$14,988 83, for Clergy Reserve Fund; for the Sustenance Fund, capital \$32,097.80, income \$2,121 98; Divinity Students' Fund, capital \$3,223 34; interest \$198.66 Widows and Orphans' Fund, capital \$17,996 67, income \$1,229 58; Episcopal Trust Fund, capital \$55,891.62, income \$4,021 48; Rectory Lands, capital \$157,069 77, income \$10,324 70. Total principal invested, \$571,461 23, income \$32,885 21— increase of principal since last year \$38,005 57, and income \$1,168 21.

Rev. Canon Bleasdel moved that permission be given the Rector and Church Wardens of St. George's Church, Trenton, to sell a further portion of the glebe land in west Trenton. Referred to a committee composed of Dr. Henderson, Rev. Mr. Forest, and Mr. McAnnany.

Dr. Henderson moved the confirmation of the motion passed at the last session of the Synod, relating to the election of delegates to the Mission Board, appointing it to take place on the morning of the second day.—Confirmed.

The Rev. Canon Bleasdel supported his motion for the amending of the report of the Committee on Memorials of 1876, in so far as it refers to moneys invested by the Synod, arising from the sale of land in Sidney, as the action taken is said to be *ultra vires*.

After a great deal of discussion, and a large quantity of talk, not unmixed with earnestness, Rev. Mr. Forrest, as there were three distinct views of the matter enunciated, moved that it be referred to a committee composed of the Rev. J. J. Bogart, Rev. C. B. Pettit, Messrs. Walkem, Kirkpatrick and McAnnany: the chairman and Lay Secretary. Adopted.

Mr. Shea moved for a committee to define the Bishop's veto. It was a question whether as the Bishop, as one of the Houses of Synod—the clergy and laity being the others—could veto a motion after the subject has passed from discussion.

His Lordship declared that he had heard many conflicting opinions on the matter. He thought it might still remain in doubt with its occasional ills, since in the past sixteen years he had not had occasion to exercise a veto.—Withdrawn.

The memorial to permit exchange of church lots in Shannonville was referred to a Committee which formerly reported on the property.

The Rev. Mr. Carey moved for a Committee to report upon a scheme whereby the Synod would become its own insurer of its churches, parochial school houses and parsonages; or whereby it might have a general arrangement for such insurances. There were some good companies, but rates were high; still the Royal had offered to take all the church property in the Diocese at 5-8 per cent. for three years. The committee could either recommend the acceptance of such an offer, or it might report a project whereby the Synod would itself insure, and save the expenses of management, agencies, losses, etc., which swallow up 3-8 of ordinary company premiums. The diocese had \$600,000 of insurable property.—Carried.

On Thursday the Bishop appointed, upon the



expense of \$7,000. The total expenses of the mission are \$277. This is that on the

of the building a disputation. The Bishop on Fort-Charles \$887. The half of a, indeed the

Episcopal; debentures, Montreal,

\$464.

invested in 1863, and Reserve Fund, \$32,097. The Fund, \$1,55,891. The capital of the mission is \$385,211—\$3,005 57,

mission of St. Peter's. Referred to, Rev.

of the Synod, Mission morning

motion committee refers to the mission is said

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mittee to od would parochial it might surances. ates were e all the cent. for r recom- it might uld itself agement, p 8-8 of cese had l. upon the

nomination of Rev. Mr. Carey, the following Committee on Church Insurances: Rev. Messrs. Forest and Christie: Messrs. R. W. Barker, Hope, Walkem, Gildersleeve, Muckleston and the mover.

The scrutineers reported the following elections: *Mission Board.*—*Clerical*—Revs. Baker, Preston, White, C. Forrest, Burke, Pettit, Bogert, Emery. *Lay*—Messrs. F. McAnnany, G. A. Kirkpatrick, Jas. Shannon, E. Elliott, E. Harrison, E. Rose, and E. H. Whitmarsh.

*Delegates to Synod.*—*Clerical*—The Archdeacons, Revs. Burk, Preston, Baker, Pettit, White, Bogert, Lewin, F. Kirkpatrick, Bleasdel; with Canon Jones, Dean Lyster, Rev. Messrs. Emery, Muloch, Boswell, K. L. Jones, Crawford as substitute. *Lay*—Messrs. F. Taylor, J. A. Henderson, S. Keefer, G. A. Kirkpatrick, R. T. Walkem, W. Ellis, Macdonald, Shannon, McAnnany, Rogers, Collins, and E. Harrison; substitutes—D. F. Jones, Hon. James Simpson, Judge Jarvis; A. J. Mathewson, J. B. McGuinn, W. T. Benson, and J. H. Butler. The last two named being equal in votes, Mr Butler retired, being permitted to do so by resolution.

A long discussion took place upon the division of the Diocese, which resulted in passing the following resolution proposed by Mr. Ellis: That the Synod having considered the proposal made by the House of Bishops, and communicated in the Bishop's Charge, for the formation of a Diocese out of Ontario and Montreal, with See at Ottawa, does approve of the new Diocese; that a committee be appointed to consider the whole question and to confer with a committee from the Diocese of Montreal, and report at the next meeting of the Synod without expressing itself as to territory."

(FROM OUR OWN CORRESPONDENT.)

BROCKVILLE.—On Trinity Sunday this new church was opened and used for the first time for Divine Service. On the 4th July, 1875, the first service in connection with the new parish was held in the Town Hall. Early in June, 1876, the work of building the church began; on the 5th of September, 1876, the Bishop of Ontario laid the corner stone, and on Trinity Sunday it was opened, the whole exterior being completed except the tower and front porch, and the interior also handsomely finished, with the exception of the basement. It is a most beautiful structure both without and within. The effect of the whitestone chamfered jambs, arches, and sills around all the windows and doors, in contrast with the rich dark-blue of the limestone, is most striking. The great west window over the front entrance and the chancel window are both set in panels of worm work, or chain work as it is sometimes called, consisting of small stones of different colours and shapes put in promiscuously, giving a very rich effect.

The church, which consists of a nave 66 by 45, chancel 18 by 23, and north transept 25 by 15, is built on the solid rock foundation so indigenous to the neighborhood of Brockville, the walling of blue limestone also procured in the country, and the dressings of a beautiful hard white stone taken out of the quarries of Lombardy near Smith's Falls.

The style is that in vogue in England towards the latter part of the 18th and beginning of the 14th century, which while it maintains all the graceful simplicity of the early English style, admits of the rich detail and beautiful tracery of the decorated period. The lower standing at the junction of the nave and transept forms a central entrance from Clarissa-street, and will when completed form one of the principal features of the church terminating in a spire, about one hundred and twenty feet high in all. The transept is separated from the nave by three richly moulded arches supported by Ohio cut stone columns, with carved capitals, admirably executed by Mr. F. B. Gullett, from the designs of the architects, Messrs. Hancock and Townsend of Toronto.

The Chancel arch is supported on Ohio stone Corbels with six polished Bay of Fundy Granite columns, with richly carved capitals and cut stone brackets. All the carving in the entire building is executed from original designs by the architects from actual studies from nature, both as regards the Eastern passion flower and fig, and the leaves of native Canadian trees.

The nave is covered by a hammer beam open

timber roof, the principals of which are moulded, with cut and chamfered spandrils each of a different and elaborate design, and the transept with a trussed rafter roof of simple but elegant design.

The church is lighted by twelve rich tracery windows each of a different design, filled with stained rolled cathedral glass, of a new and excellent description, arranged designed and executed by Mr. Spence of Montreal. The effect both of light and color is as beautiful as new, and far superior to the old style of stained or enamelled glass work, and must soon take its place. There is an excellent basement, which when finished will furnish a commodious school room, class rooms &c., all of which by taking advantage of the fall of the site is actually above the level of the side on Clarissa Street from which is the entrance as also to the Vestry by a spiral staircase. The organ chamber is on the south side of the chancel. The seating is of walnut and ash, and the pulpit section and reading and communion table of solid walnut, all manufactured by J. R. Smith of Brockville.

The seating capacity is between six and seven hundred. Total estimated cost when spire and basement are finished about \$19,000. The masons' work was executed by Mr. Willoughby, of Almonte, and the carpenter's work by Messrs. Tullock Brown, of Toronto.

Too much praise cannot be given to the Rev. Mr. Crawford for the energy, zeal and perseverance with which he, together with the active members of the building committee, brought such a tedious and difficult task to such a happy conclusion.

The altar of solid walnut filled and oiled was a gift to the church from D. E. and Mrs. Henderson, of Kingston. It consists of three deep panels with monograms in the centre of each, in gold, and a scroll with the words, "This do in remembrance of Me," on a gold foundation running along the front above the panels. The effect is most striking. The fair linen cloth, one of J. R. Lamb's best, richly embroidered and fringed, was also presented by the chancellor of the diocese. The pulpit is of exceedingly handsome design, taken from one of Cox's, and is also of solid walnut filled and oiled. This was presented to the church by the Sunday School children, the money having been put away by them during the past year in Self-denial boxes. The prayer desk and stall were the gift of the Rev. C. Chetwood Hamilton, of St. Matthew's, Quebec, and is in perfect keeping, as is also the lectern, with the rest of the furniture. The font of Ohio sandstone was presented by Mrs. Judson, of Brockville, in memory of her son, Baldwin Lake Judson, and is chaste in design and well executed. The gas fixtures are the handsomest we have seen in Canada. They consist of two chandeliers in the nave, each containing 36 jets, in blue, red, and gold, with two tiers of lights around the chancel, and in the transept are eight brackets in blue and gold also, each carrying three jets. These are all from the manufactory of Messrs. Mitchell, Vance & Co., of New York. Around the nave on the end of the hammer beams are shields of blue with devices in red and gold, which give a most rich and bright effect to the whole. These were painted as a gift to the church by Mr. J. S. Leggett, of Brockville, and form one of the most striking features in the effect of the whole interior. Over the great west doors is a very quaint and beautiful device in glass, consisting of the shield of faith, representing the Trinity in Unity. Altogether there are many features of interest and beauty about this building, which make it unique and very creditable to the architects and to all engaged in the work.

At 11 a. m. on Trinity Sunday the Bishop of Ontario formally opened the church by holding a confirmation, and celebrating the holy communion. Long before the time for the service to begin, the church was full. About 800 people managed to get inside the church, while many stood outside, and many more were obliged to go away. The service opened with a processional hymn, the words of which were expressly composed for the occasion by the Rev. K. L. Jones, of Edwardsburg, and the music by the Rev. E. P. Crawford.

The service was said by the rector, the choir singing excellently D. E. Dyke's Te Deum, and a

grand unison Jubilate by D. E. Garrett. Forty-two candidates were confirmed by the Bishop, after which His Lordship delivered one of his excellent and practical addresses, particularly advocating the prayerful and systematic study of Holy Scripture. The holy communion was then administered to about 100 persons, all the newly confirmed remaining to participate. In the chancel besides the Bishop were the Ven. Archdeacon Lauder, and the Revs. K. L. Jones and O. P. Ford. These two latter gentlemen, together with the Rev. Mr. Crawford, were born and brought up in Brockville. At 4 p. m. Litany was said by the Rev. L. T. Jones. The service began with a procession of the Sunday School children, headed by their handsome silk banner, and singing, "Brightly gleams our banner," who entered the west doors and proceeded up the aisle to the front of the church. After the Litany the rector baptized six children, and then the Ven. Archdeacon Lauder preached an excellent sermon to the children. The rector presented the savings of the children for the pulpit, amounting to about \$190, obtained by Self-denial boxes, and an offertory was taken up for the same purpose. At 7 p. m. another large congregation filled the church, when the Bishop preached an able sermon on the text: "I was glad when they said unto me let us go into the house of the Lord." During the week following there were three services every day, which were all well attended: holy communion at 8 a. m., morning prayer at 10 a. m., and evening prayer at 7.30 p. m. On Monday evening the Rev. E. F. Wilson, of the Shingwauk Home, gave a most interesting account of his work to a large congregation, and the two Indian boys who accompanied him were living witnesses to his success. On Tuesday evening, addresses were delivered by the Revs. W. B. Carey, of St. Paul's, Kingston, W. Lewin, of Prescott, and H. R. Howard, of Potsdam, U. S., in the diocese of Albany. On Wednesday evening Canon Preston, of Cornwall, and the Rev. J. D. Morrison, of Ogdensburg, N. Y., made excellent addresses. On Thursday evening the Rev. J. W. Forsyth delivered an address, and on Friday evening the Rev. Canon Mulock, of St. Peter's, Brockville. On the first Sunday after Trinity the happy festival closed with hearty services and large congregations. His Lordship the Metropolitan preached two excellent practical sermons at the morning and evening services, on public worship, its uses, benefits, and support. At the Litany service at 4 p. m. the Rev. H. Wilson, of Kingston, preached a beautiful sermon full of exquisite imagery and spiritual thought. Thus ended a most happy and successful octave of services, which will, we trust, be but the beginning of a new and earnest church life in the long neglected town of Brockville. Once more, after the lapse of thirty years, the weekly Eucharist is established there, and a house of God is open to rich and poor alike. One very noticeable feature at all the services was the number of poorer people who were present, and the hearty responding and devout demeanour promise well for the future of Trinity Church.

BELLEVILLE.—*Christ Church*—The Rev. J. R. Jones, M. A., has been transferred by the Lord Bishop of the diocese from the incumbency of St. George's Church, Belleville, to that of Christ Church, which has been without a pastor since the resignation of the Rev. R. S. Forneri in October last. The congregations of both the above named churches will be united by this arrangement into one, which promise to be large and flourishing. We wish the young incumbent a peaceful and useful career in his new sphere of duty. We understand that \$1100 and a residence have been guaranteed for his maintenance. The petition of the churchwardens of Christ Church presented to the late Synod for leave to sell one half of the lot of ground, upon which the church stands, to enable certain parties, who had some years ago become responsible by bond for the last portion of the debt resting on the church, to fulfil their engagement, was refused upon the report of the committee, but permission was granted to make such exchange with the adjoining land owners as would render the plot rectangular.

*St. Thomas' Church*.—E. Harrison, Esq., the



people's churchwarden, has entered an action for \$1,000 damages against M. Jellett because he accused him of tampering with the list of pew-holders to obtain a majority at the late Easter vestry meeting. On the first day of the late Diocesan Synod Mr. Dunnett gave notice that he would "enquire of the clerical secretary the amount of the income of the rector of St. Thomas's, Belleville, for the last year, including interest on investments and rents derived from leases, in order that the surplus, if any, be divided amongst the other churches of the town or township." This motion, however, fell through in consequence of the absence of the mover when it was called. A. R. Dougall, member of St. Thomas's vestry, similarly gave notice of a resolution to appoint a committee to draft a petition to the Legislature of Ontario to divest all rectory-lands and other lands on which any church or other building is erected, and to vest the same in three trustees as a corporation with the right to the bishop of the usual patronage." The mover of this resolution also was absent when it was called up for discussion.

**TORONTO.**

**SYNOD OFFICE.**—Collections, etc., received during the week ending June 9th, 1877:—

**MISSION FUND.**

**Special Appeal.**—Archibald Cameron, subscription, \$20.00.

**January Collection.**—King, \$1.50.

**WIDOWS' AND ORPHANS' FUND.**

**October Collection.**—Colborne, balance of assessment, \$4.00; Brighton, balance, \$2.00; King, \$4.48.

**On account of Mrs. Hill.**—King, \$1.89.

**DIVINITY STUDENTS' FUND.**

**April Collection.**—St. Luke's Toronto, \$25.00.

**DIOCESAN GAZETTE.**

**Subscription,** the Rev. Harry L. Yewens, Mount Forest, Vol. III., 60 cents.

**TORONTO.**—*Holy Trinity.*—Last Thursday evening, 7th inst., the teachers of the Sunday school connected with the church presented a large and handsome family Bible to Mr. Thomas Bailey, of the Canada Car & Manufacturing Company, on the occasion of his intended marriage, and resignation of his offices in the school. The gift was accompanied by an address (which was embossed and illuminated in an artistic manner) expressive of the affection and esteem in which Mr. Bailey and his bride elect are justly held by their fellow teachers. The address was read by the Superintendent. The Rev. Mr. Pearson, Rector-Assistant, made a short speech thanking Mr. Bailey for his long and faithful services in the school as a teacher and leader of the singing, congratulating him on the coming happy event, and expressing the hope (which seemed to be shared by all present) that Mr. Bailey's separation from the school might prove but temporary. Mr. Bailey replied in appropriate terms, and after receiving individual expressions of congratulation and good wishes from his friends, the meeting broke up.

On Sunday afternoon, the Bishop of Toronto held a confirmation in this church. The service began with the hymn "Soldiers who are Christ's below," which was sung as a processional. The Litany was sung by the Revd. John Pearson Rector-Assistant, the choir making the responses. The Anthem "Come Holy Spirit Heavenly Dove" followed. The confirmation service proper was then begun; the preface being read by the Rev. Dr. Scadding. Eighty candidates were presented to the Bishop by the Rev. Mr. Darling and the Rev. Mr. Pearson. After the laying on of hands the hymn "My God accept my heart this day" was sung, and his Lordship then advanced to the Chancel steps, and addressed the confirmed in most impressive words. After the benediction, the choir, clergy and bishop retired; "Pleasant are Thy courts above," being the retrocessional hymn. The service was attended by a large congregation. In the evening, the Revd. Mr. Pearson preached an excellent sermon from St. Mark XVIII. 10 "Take heed that ye despise not one of these little ones," &c., in which he alluded in feeling language to the confirmation service and the Bishop's address.

**NIAGARA.**

FROM OUR OWN CORRESPONDENT.

**MEETING OF SYNOD (continued).** The commutation Trust By-Law was thus amended. The following was substituted for section 3:—Said surplus shall be appropriated to the maintenance of the clergy of the Diocese being in priests orders, not being already on the commutation list, or while holding the incumbency of a church or parish, yielding an income from endowment, pew rents, or salary, not more than \$1,200 per annum, according to the length of service in the diocese, or as respects clergymen who were in the diocese at the time of its election, according to the length of such service in this diocese and previously in the Diocese of Toronto.

Section 6 to read:—As soon as the Trust Committee shall report a surplus as above provided, it shall be paid the senior eligible clergyman of the diocese as above defined in order, as follows: Clergymen who have served fifteen years or more from the date of their licences, the aforesaid shall receive an annuity of \$400; those who have served less than fifteen years, and more than ten years, shall receive an annuity of \$300, and those who have served less than ten years shall receive \$200, or so much less in each case as may be required to raise the incomes of the respective clergymen to \$1,200—provided always that when any surplus is to be divided, the claims of senior clergy already receiving \$300 to be advanced to \$400, shall always have precedence of those of juniors; the average income of five years shall be the basis of the appropriation to the clergyman. The first sentence of section 8 was altered so as to read: Any annuitant accepting a Government rectory, or endowed living, yielding from endowment over \$400 per annum, shall resign his income from the commutation fund, and by such acceptance shall be regarded as having forfeited his present claim upon such fund.

The following report was then submitted: The Commissioners appointed on behalf of the Synod of the Diocese of Niagara to divide the funds of the former Diocese of Toronto, between the Diocese of Toronto and Niagara, beg leave to report that during the past year every effort was made to effect a final settlement of the accounts, and although some matters yet remain unadjusted, yet the great bulk of the share of this Diocese in the various funds has been received by the Secretary-Treasurer. The securities and moneys received up to this date on account of the various funds are as follows: Clergy Trust Fund. The division of this fund was finally arranged as follows: That Toronto should retain \$357,724.50. That Niagara should receive \$155,558.73. After the division above set forth had been agreed upon, it was intimated that before the handing over of the securities and moneys by Toronto to Niagara, Toronto would require releases to be executed by all the clergymen on the list whose incomes would hereafter be paid by Niagara. It was then ascertained that all these releases could not be obtained, and it was agreed that Toronto should retain \$40,000, being the amount required to pay the annual incomes of those clergymen who had not executed releases, viz:—

	Annual Income.	Capital Required.
Ven. Archdeacon Palmer	\$827 34	\$13,900
Rev. R. Shanklin.....	400 00	6,700
Rev. E. M. Stewart.....	120 00	2,000
Rev. F. Tremayne, jr....	240 00	4,000
Rev. E. Thomson.....	400 00	6,700
Rev. W. F. Checkley...	400 00	6,700
	\$2,387 34	\$40,000

It being agreed that the capital or sum set opposite each of the names above-mentioned should be paid by Toronto to Niagara on the death of the said person, or on his ceasing to be entitled to the said stipend, whichever shall first happen. Deducting \$40,000 from \$155,558, there remained as coming to Niagara the sum of \$115,558.73. Of this amount there has been received:—

Debentures.....	\$73,296 33
Cash.....	29,162 30
And yet to receive, Mortgages.....	13,100 00
	\$115,558 73

**Appointment Committee.**—The Very Rev. Dean Geddes submitted his report as follows: 1. That it is desirable that the several standing committees of the Diocese should be required to prepare annually, two months before the meeting of the Synod, a statement or estimate of the probable needs of the various funds during the ensuing year. 2. That the whole amount thus ascertained shall be apportioned among the parishes and missions of the diocese, taking as a basis for such apportionment:—First, the assessed property of those returned upon the assessment roll as members of the Church of England; second, the statistical report required by the Bishop from each parish and mission; third, the number of the stated members of the congregation; and fourth, any other source of information from which the ability of the several congregations may be ascertained. 3. That the clergyman, churchwardens, and delegates in each parish or mission shall be a committee to devise the best means, for raising their share of the amount required. 4. With regard to any exemption from the apportionment, they recommend that any parish or mission now receiving aid from the mission fund, on declaring itself ready to contribute at least \$800 towards the stipend of its incumbent, shall not be assessed for two years from the date of its becoming independent, except for Synod expenses.

**Memorandum of Assessment.**—First Class—Guelph, \$600; Cathedral, Hamilton, Ascension, Hamilton, St. Thomas, Hamilton, St. George's St. Catharines, each \$400. *Intermediate*—Dundas and Flamboro', Niagara, Thorold and Port Robinson, each \$250. *Second Class*—Ancaster, Christ Church, St. Catharines, Orangeville, Chipawa, Grimsby, Louth and Port Dalhousie, Barton and Glanford, Wellington Square and Nelson, Oakville, Stamford and Drummondville, Fort Erie and Bertie, Milton, each \$200. *Third Class*—Waterdown, Caledonia and York, Port Colborne and Marshville, Clifton, Georgetown, Binbrook and Saltfleet, All Saints, Hamilton, Dunnville and Port Maitland, each \$150. *Fourth Class*—Jarvis, Walpole South, Action, Rockwood, &c., Fergus and Alma, Erin and Garafraxa, Minto, Mount Forest and North Arthur, Norval and Stewarttown, Rothsay and Huston, Welland and Fonthill, Arthur Village, Grantham, Lowville, Nassagaweya, &c., Cayuga, Elora, each \$100. *Fifth Class*—Beverly, Merritton and Homer, Omagh and Palermo, Palmerston, Hagersville, each \$50. The total amount is \$8,800.

On motion of Rev. J. Gribble, it was resolved that the financial year shall terminate on the 31st of March in each year.

Several other motions were passed, after which the proceedings of the Synod were brought to a close.

**HURON.**

FROM OUR OWN CORRESPONDENT.

**LONDON.**—**WEST MISSOURI.**—*Consecration of St. George's Church.*—*Confirmation.*—Often have we the pleasure of noticing the building of a church or the laying on of a corner-stone, but not so often the consecration of a church. In many instances this good work is deferred till a more convenient season, in instances, too, where this indefinite postponement might easily be avoided. On Wednesday, the 6th instant, St. George's Church, West Missouri, was the scene of two most interesting ceremonies, viz.: the consecration of the church and the confirmation of a class of about thirty-five candidates from the four churches in that mission parish. His Lordship the Bishop, accompanied by Archdeacon Marsh, Pro-chancellor; Revs. Professor Halpis, Canon Hincks, W. Logan, and Mr. Scott was presented by the senior churchwarden, accompanied by Rev. W. Daunt, incumbent, and the other churchwarden of St. George's, with the petition for consecration. The Bishop, with clergy, proceeded up to the aisle to the chancel, in procession singing the 24th psalm alternately. The Bishop, having accepted the petition, read from the chancel the rest of the service, and the deed of consecration was read by the Pro-chancellor.

**Confirmation Services.**—The morning prayers were read by Revs. Professor Halpis and Canon Hincks, the lessons by Revs. W. Logan and Scott. The candidates were presented by the Incumbent.



As they came forward and retired in relays, the joists of the floor gave way, and the floor sank some inches. It seemed for a time as if there would be a general panic but the Bishop by his assurance calmed the large congregation, and having completed the confirmation, all withdrew to the town hall where a most sumptuous repast had been provided for them by the ladies of the four congregations, and not fewer than four hundred sat down to dinner. Again the congregation assembled in the church, where the Bishop delivered an excellent address appropriate to all, and more especially to those newly confirmed.

Within a period of less than twenty years there was not in the township one English church. Archdeacon Brough, then Rector of London township, voluntarily added to the care of his large and important parish the visiting of West Nissouri, and gave days and nights to their ministry. Nearly twenty years since, Rev. W. Brookman was appointed to the mission, and St. George's and three other churches were built—one of those now consecrated.

Rev. W. J. Rainsford.—It having been stated, as if from authority, in the despatches from Toronto, that Rev. W. J. Rainsford would assist at the laying of the corner-stone of a church for the Reformed Episcopal Church in that city, he declares, in a letter to Rev. W. H. Tilley, that the report, however originated, is untrue—that he never spoke or thought of such a thing. The report was of a most injurious tendency. People began to speak of him and his labours with bated breath as if they knew not in whom confidence was to be placed. That impression is now happily dispelled.

Memorial Church.—The names of Revs. Septimus Jones, of Toronto, and J. B. Richardson, of Hamilton, have been brought before the Vestry of this church to succeed Rev. W. H. Tilley, Mr. Richardson will, it is thought, be elected and appointed.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

THE LATE CANON BEAVEN.

MR. EDITOR,—It appears to me discreditable to the Canadian Church that some permanent memorial has not been erected to the character and services of this excellent clergyman. Surely his valuable labors in behalf of the Church in this Province, and especially in this Diocese, demand some more marked record than a resolution of Synod, however well expressed. Not to mention his literary labors in providing numerous elementary works for the youth of the Church, or his services as Prolocutor of the Provincial Synod for several years, I would refer to his valuable services to the Church in this Diocese.

It is now between thirty and forty years since he came to Canada in the capacity of Professor of Divinity in King's College, and though deprived of his position through sectarian jealousy, he assiduously endeavored during his long residence in the country to perform his sacred mission to the utmost of his ability and opportunities. The graduates of King's College will remember him with respect and affection. The clergy and lay members of the late Church Society, and latterly the delegates to the Synod, will recollect how ably and faithfully he performed his duties, particularly as a member of several important Committees, e.g., the Widows' and Orphans', the Church Music, and Book and Tract Committees; his zeal in the cause of Missions—in Church building—in supplying destitute parts of the country with ministrations—his readiness to attend Missionary meetings in the country; and all this without remuneration, for he was never a stipendiary of the Church; who that has listened to his addresses in Synod on difficult and exciting questions can forget the candor, moderation and wisdom, combined with the soundest churchmanship, which characterized them; while his readiness to advise and befriend any brother clergyman who required his services will be gratefully acknowledged by many.

It is not, however, too late to do justice to his

memory, and I hope at the approaching Synod steps will be taken to supply the omission.

Allow me then to suggest that the friends of the late Canon be convened some time during the Synod by his venerable friend the Archdeacon of York, and a committee appointed to carry out the object.

Yours, AMICUS.

TUSCARORA CHURCH.

DEAR SIR,—I shall be greatly obliged if you will kindly allow me to correct the statement in your issue of the 31st ult. as to the amount of grant made by the S. P. C. K. towards the new Church in the Tuscarora Mission, which I am happy to say is £100. This liberal grant from England is very encouraging, and although the amount contributed by the Canadian people is very small, we are thankful to those Christian friends in Canada who have responded to our appeal on behalf of the Indians, and are still hopeful that many others will yet respond in a true spirit of Christian liberality. It cannot be maintained that the Christian people in England are under greater obligations to the Indians than the Christian people in Canada are, or that it is more the duty of the former than the latter to provide for the spiritual wants of the aborigines, and yet those wants have been chiefly supplied hitherto by the people in England, and that not by the rich only, but by the Christ-loving poor, who by their small weekly or monthly contributions have done much to promote the prosperity and usefulness of the great Missionary Societies of our Church, which commenced and carried on the work of evangelizing the heathen in this country.

To all in Canada who love the Lord Jesus Christ in sincerity, I would say the poor Indians need your assistance in erecting a church for the promotion of their spiritual and eternal interests. The missionaries who are spending their lives and their all with that end in view in the service of their Divine Master, appeal to you most urgently for your aid in this work of faith and labour of love. Shall they appeal in vain? God forbid! and may He who has the hearts of all at His disposal, and who spared not His dear Son for you, dispose your hearts to make that liberal response to our appeal which will enable us to receive the conditional grant of the S. P. C. K. and to accomplish the good work we have undertaken for the sake of Christ and His cause among the Indians.

I remain,

Dear Sir,

Yours respectfully,

JAMES CHANCE.

[We can scarcely imagine it possible that Mr. Chance's appeal will be made in vain.—Ed.]

ALL SAINTS.

DEAR SIR,—I cannot but heartily agree with your correspondent, "An Outsider," on his remarks about All Saints. I certainly think that such a worked parish is a pride and blessing to the City of Toronto. But in reference to his words, "I could not but wish that the other Churches in the city would only do as this Church appears to be doing," some people might think there were no Churches in Toronto who had so hearty a service and reverent behaviour, but I am rejoiced to say that I personally know the following to have just such a hearty service as All Saints: First I may mention St. Stephen's, where all the little children even, who are seated round by the windows in this Church, respond and sing remarkably well; and the overflowing and earnest congregation in this Church shows indeed how much real good their worthy pastor is doing. I can also mention St. George's, St. Luke's, and St. John's. I have personally attended services at these, all of them almost exactly like All Saints, the Ritual used being nearly the same, and all of them having thorough, good working clergymen. There are other Churches about Toronto where I have heard the services are very hearty, but I have not personally attended them: These, Mr. Editor, are the springs of good clear churchmanship which run continuously, not by fits and starts.

Yours truly,

ANOTHER OUTSIDER.

Family Reading.

A MORNING HYMN.

FROM THE GERMAN.

O silence marvellous and deep,  
How lies the world in peaceful sleep!  
The woods alone all trembling sigh,  
As if a spirit passed by

I feel new life within me rise,  
While anxious sorrow swiftly flies  
Before the dayspring's glorious light,  
To hide in darkest shades of night.

With hopes sure fixed on heaven my home,  
A pilgrim through the world I'll roam,  
And deem it o'er time's stream to be  
The bridge which leads, my God, to thee.

And should my harp forgetful praise  
Earth's fleeting joys with traitor lays.  
Oh! rend its chords, and evermore  
In trembling silence I'll adore!

OUR "EPISCOPACY"

NOT THE GROUND WHEREON WE CLAIM THE LOVE AND ALLEGIANCE OF CHRISTIANS.

My conversion has been to that which the Episcopacy indicates as generally present with itself, and as certainly present nowhere else, in a word, to Catholicity: something for all times, for all places, for all intellects, for all hearts. Certainly my conversion was not to Episcopacy, as sometimes drawn \* \* high and beautiful and stately as the snows upon the summer mountains; but as cold and frigid as the eternal ice, high, dry, pompous, and freezing—an Episcopacy which is naked and cold because it is alone and which, like immersion, is but the one idea, bald, naked, shivering, starving, of a narrow mind. Who can wonder that, so long as such an Episcopacy was insisted the claim has never been made to appear reasonable? Who can wonder that Episcopalians, exulting on the one idea, and making it the only dividing thing on earth between them and the "other denominations," have been taken to task by Mr. Barnes for their "position?" There are men and there are bishops who even now banish from the sanctuary the cross, the symbol of all truth, but have a precious care to set up the mitre, the symbol of one truth. And why? Because in their theology, the mitre is the only thing left to divide them in principle from the "other denominations," and this the "other denominations" can never comprehend. But exhibit our Holy Church as preserving unimpeached and unimpaired the ancient faith, our worship as the daily and the earnest utterance in which we join the souls under the altar, our unity as inviolable like the unity of the Holy Ghost, our Sacraments as quickening instruments of grace, our Catholicity as binding the past to the present, the present to the future, man to his brother, and all to Heaven: and Episcopacy as the sentinel at the door, never mistaking the trappings of his office for the treasures of the palace, an Episcopacy above the whisperings and jealousies and heart burnings and man-pleasings of an evil day, earnestly intent on guarding, not its own poor dignity, but the church which God has purchased with His Blood; and the world will cease to wonder that we contend for the Episcopacy, it not is as being the one truth which Sectarians have not, but because it is the guard of a thousand truths, associations, sympathies, energies, and treasures which they can never have. An icy barren dogma, a one idea, a bald, narrow minded, bigoted, high-low and low church Episcopacy, the only thing preventing our fraternizations with the sects? With all my soul I would fight against it too! The church has groaned, and grown gaunt and ghastly, and has dwindled and disappeared from whole neighborhoods under such school-boy and contracted teachings.

Flavel S. Mines.

(Presbyterian Clergyman looking for the church.)



## Children's Department.

### LITTLE CONTRARY.

There was a little girl I knew  
Who often disobeyed,  
And when her mother bade her work,  
She almost always played.

When she was told to go one way,  
She'd surely go the other;  
If asked her sister to amuse,  
She'd entertain her brother.

Or, when mamma said, "Come do this,"  
She'd cry, "Can't I do that?"  
And when upon an errand sent,  
She'd play with dog or cat.

Instead of doing what she should,  
She did just what she shouldn't;  
And if her mother wished she would,  
She always said she couldn't.

And now, if there are any more,  
Such children here to-day,  
I hope they'll think it very wrong,  
And try the better way.

Like this young girl I've told you of,  
Determine to repent,  
And as you older grow each day,  
Grow more obedient.

### ANECDOTE OF PRINCESS VICTORIA.

There is a very pretty little story told by the governess of the Princess Victoria, and which was published not very long ago, of how this little girl of twelve Summers felt when she found out quite suddenly that she was to be the Queen. It is in a letter addressed to Queen Victoria herself:

"I said to the Duchess of Kent that your Majesty ought to know your place in the succession. Her Royal Highness agreed with me, and I put the genealogical table into the historical book. When Davys (the Queen's instructor, afterward Bishop of Peterborough,) was gone, the Princess Victoria opened, as usual, the book again, and seeing the additional paper, said 'I never saw that before.' 'It was not thought necessary you should, Princess,' I answered. 'I see I am nearer the throne than I thought.' 'So it is, madam, I said. After some moments the Princess resumed: 'Now many a child would boast, but they don't know the difficulty. There is much splendor, but there is more responsibility.' The Princess having lifted up the forefinger of her right hand while she spoke gave me that little hand saying 'I will be good. I undersand now why you urged me so much to learn even Latin. My cousins Augusta and Mary never did; but you told me Latin is the foundation of English grammer, and of all the elegant expressions, and I learned it as you wished; but I understand all better now,' and the Princess gave me her hand, repeating 'I will be good!'"

Is not this a pretty story? Cannot you fancy the little girl overawed by the great thought of being a queen, and understanding how wonderful it was, yet finding nothing more solemn to say in her simplicity (and, indeed, if she had searched the world for elegant expressions, what could she have found better?) than those dear child's words "I will be good!" I think there could not be a more charming little historical scene. "I cried much on learning it," is the note which the Queen's hand writes on the margin. No doubt the little maiden was frightened into seriousness and drew her breath quick when she first knew what was before her—Queen! of an empire upon which, as we fond of saying, "the sun never sets"—yet only twelve years old, a little girl in a white frock, with big blue eyes opening wide with wonder. Think how you would feel who are of the same age, if anything a tenth part as wonderful were told to you.—*Mrs. Oliphant in St. Nicholas.*

### WHICH WAS THE POORER?

It was a very simple moving, that of the widow Bates and her two little girls. It only required a single cart to carry all their "goods and chattels,"

and the one strong horse, which neighbor Jackson kindly loaned for the purpose, was able to draw the load, mother and children included, without feeling very much burdened. She was moving into a snug little cottage of four rooms, which a relation had lately bequeathed to her, and a more happy, contented little family you could hardly find. "Now there is no rent to pay," said Ellen, "how nicely we can live with our earnings! Before, it was always a hurry and worry to make up our rent."

"And such a nice little garden as we shall have!" said the happy Lucy. "How I wish it was the spring-time, so we could plant it right away. But we shall have plenty of gooseberries, and ever so many apples on these two big trees. Don't you feel as if we were almost rich folks, mother?"

"I feel very thankful to the Lord, dear, and hope we shall all try to do everything we can to help others poorer than we. Let us never forget our past troubles, so we can feel for others in the same straits." The widow did remember to help those still more needy, to the very limit of her slender means, and the Lord blessed her a hundredfold.

### THE RAVEN AND THE WREN.

A FABLE FOR LITTLE FOLKS.

Upon an old oak, gray and grim,  
With scars of many a year,  
Moss-grown, and gnarled, and ivied o'er,  
Bare-boughed, and black, and sere,

A raven sat and sagely croaked;  
And smoothed his sable vest;  
Quoth he, "What bird so wise as I?  
Since I lay in the nest,

"Just hatched from egg, it must be full  
Fifty long years or more;  
Well skilled am I in worldly ways,  
And full of cunning lore!"

He screwed his cunning head askew,  
Glanced sagely down the glen—  
When, lo! from 'neath a bramble-bush,  
Flew forth a small brown wren.

"Stay! cried the sage, "gay flirting thing,  
Be wise, and learn of me,  
Since I have trodden wisdom's way  
For half a century!"

Dame Jennie smiled: "Kind sir," she chirped,  
"I have my babies small  
Waiting for breakfast in their bed—  
I cannot stop at all.

"And my good husband, who arose  
At earliest break of day,  
To seek supply of juicy grubs,  
Will breakfast for me stay!"

"Go, wren!" irately snarled the sage;  
"Such trivial minds as thine  
'Tis worse than useless I should try  
To mend by words of mine."

So he sat on, and croaked and croaked,  
Till at the hot noonday  
It chanced the watchful gamekeeper  
Strolled with his gun that way.

"Aha!" said he, "So, Master Thief,  
I've found you out at last;  
Of pheasants' eggs no more for you;  
I think your day is past."

He to his shoulder raised his gun,  
And forth the bullet flew;  
Down went the raven from his perch.  
Too late he dying knew

That he who sits and idly dreams,  
Then calls himself a sage,  
Knows not that prating is not wit;  
Nor doth a hoary age

Always bring wisdom; wiser far  
Are those who dare the strife,  
And like the wren, talk little—but  
Their duty do in life!

—*Christian at Work.* ASTLEY H. BALDWIN.

### THE SECRET.

"Mother," said a girl of ten years of age, "I want to know the secret of your going away alone every night and morning?"

"Why, my dear?"

"Because it must be to see some one you love very much."

"And what leads you to think so?"

"Because I have always noticed that when you come back you appear to be more happy than usual."

"Well, suppose I do go to see a Friend I love very much, and that seeing Him and conversing with Him I am more happy than before, why should you wish to know anything about it?"

"Because I wish to do as you do that I may be happy also."

"Well, my child, when I leave you in the morning and in the evening it is to commune with my Saviour; I go to pray to Him! I ask for His grace to make me happy and holy; I ask Him to assist me in all the duties of the day, and especially to keep me from committing any sin against Him; and, above all, I ask Him to have mercy on you, and save you from the influence of those who sin against Him."

"If that is the secret," said the child, "then I must go with you."—*Selected.*

### THE LITTLE BLACK FLY.

Buzz! buzz! little black fly;  
No, to hurt you I'll not try;  
Dolly and I will love you too;  
You'll love me and I'll love you.  
Don't tickle my nose and tease;  
Dolly will love you then, and I  
Never will hurt you, little black fly.  
Don't go yet, you dearest of things;  
Dolly is seeing you wash your wings;  
Dolly is washed and sometimes cries.  
You wash yourself, you best of flies.  
Do that again, black fly, we beg;  
Comb your hair with your small black leg  
So you are going; well, good-bye;  
Come again soon, please, dear black fly.

—Do but the half of what you can, and you will be surprised at the result of your diligence.

—We often omit the good we might do in consequence of thinking about that which is out of our power to do.

**BALANCE ENGINES.**—We would call attention to the advertisement of Wm. Berry, engineer, manufacturer of steam and hydraulic balance valve engines, No. 22 Anderson-street, Montreal; whose success in perfecting an engine meeting the requirements of full, steady, and even pressure, is apparent, to the avoidance of the wretched squeaking and groaning which so seriously affect the harmony and enjoyment of church organs, when blown by man or boy power, or other imperfect attachment for such purpose. The economy of its use also commends it to the favourable consideration of the Churches. Having witnessed the effective operation of one of Mr. Berry's engines in the American Presbyterian Kirk, Montreal, where it has been in constant use for four years, we can testify to the fulness, strength and equality of pressure, and the consequent perfection of tone of the organ under the skillful manipulation of Mr. Stewart, the organist of Christ Church, Ottawa, who thus tested the qualities of the engine. This organ is one of the largest in Canada, built by Messrs. Warren & Co., of Montreal, and is remarkable as an instrument of great power and sweetness. The engine though in constant use for four years, shews, upon examination, no perceptible wear of valve. We had also the pleasure of listening to the sweeter as well as more powerful tones of the organ of St. James the Apostle, as drawn forth by Dr. Davies, who not only uses the engine in the church, but has one for his parlor organ at home. We are thus particular in presenting the engine of Mr. Berry, not only because of its superiority as to equality of pressure and durability to all others that have been put to the test, but for the reason that it is an article of home manufacture, and altogether deserving of consideration.



**Church Directory.**

**ST. JAMES' CATHEDRAL.**—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants.

**ST. PAUL'S.**—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

**TRINITY.**—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

**ST. GEORGE'S.**—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M.A., Assistant.

**HOLY TRINITY.**—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M.A., Rector. Rev. John Pearson, Rector Assistant.

**ST. JOHN'S.**—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

**ST. STEPHEN'S.**—Corner College street and Denison Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

**ST. PETER'S.**—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M.A., Rector.

**CHURCH OF THE REDEEMER.**—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

**ST. ANNE'S.**—Brockton. Sunday services, 11 a. m. and 7 p. m. Rev. S. S. Strong, D. D., Incumbent.

**ST. LUKE'S.**—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

**CHRIST CHURCH.**—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trew, M.A., Incumbent.

**ALL SAINTS.**—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

**ST. BARTHOLOMEW.**—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Incumbent.

**ST. MATTHIAS.**—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 5 a. m. (Holy Communion after Matins), & 2.30 p.m. Rev. R. Harrison, M.A., Incumbent.

**ST. THOMAS.**—Seaton Village. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

**ST. MATTHEWS.**—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

**GRACE CHURCH.**—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. C. R. Matthew, B.A., Incumbent.

**ST. PHILIP'S.**—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

**CHURCH OF THE ASCENSION.**—King street West, near York street. Sunday services, 11 a. m. and 7 p. m. Rev. S. W. Young, Incumbent.

**TRINITY COLLEGE CHAPEL.**—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

**CLERGYMEN AND LAY DELEGATES** attending the Synod of Toronto. If wishing to purchase their **SUMMER CLOTHING** while in the City, will find our Stock one of the most select and reliable. We give special attention to the **BLACK GOODS** Department, and in Cloths keep sound reliable material. All orders promptly and carefully executed. Discount as usual.  
**R. J. HUNTER & CO.,**  
CORNER  
King and Church St.

**WESTERN ICE COMPANY.**  
WHOLESALE & RETAIL.  
**W. BURNS & CO.**  
Offices {147 RICHMOND ST. WEST.  
155 KING ST. WEST.

Our stock of Ice is the largest and best in the city, having been cut from the centre of the Bay, and is free from all sewage and other impurities. Private houses, hotels, saloons, and boats supplied at the following rates:

	Per mo.	Per mo.	
10 lbs. per day,	\$1 25	30 lbs. per day, \$2 50	
15 " "	1 75	40 " "	3 00
20 " "	3 00	50 " "	3 50
30 " "	2 50	100 " "	5 50

THE  
**"Dominion Churchman"**  
IS  
AUTHORISED AND SUPPORTED  
BY THE  
**BISHOPS, CLERGY AND LAITY**  
OF THE CHURCH.

We publish the following commendations received from the Bishops of Toronto, Ontario, Algoma, and Niagara:

TORONTO, April 28th, 1876.  
I have much pleasure in recommending the **DOMINION CHURCHMAN** under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.  
A. N. TORONTO.

KINGSTON, June 24th, 1876.  
I hereby recommend the **DOMINION CHURCHMAN** as a useful family paper. I wish it much success.  
J. T. ONTARIO.

SAULT STE. MARIE, ONT., May 4th, 1876.  
DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The **DOMINION CHURCHMAN**, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely,  
FRED'K. D. ALGOMA.  
To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.  
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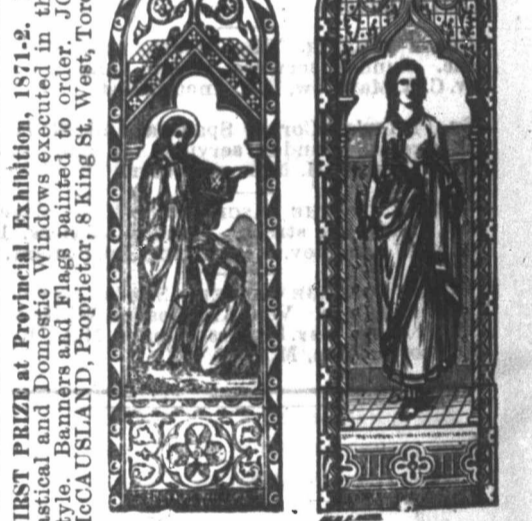
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